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Southern Cross

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A refugee's Thanksgiving tribute

Parish's sharing, caring 'a special favor from God'

Sang Huong and his wife and four children settled in this diocese in July, on release from Camp Pendleton, as one of the hundreds of Vietnamese families sponsored by our parishes and other organizations.

In a letter to his sponsoring parish, the Immaculata, Sang recently thanked them for helping to bring another family here—that of his wife's brother. They settled in the diocese in October.

Both families are trying to start new lives in the United States, like so many of their countrymen whose lives were disrupted by the war in Vietnam.

Sang Huong's letter serves as a Thanksgiving note to all who have helped in this cause.

My family and my brother-in-law's family were lucky enough to be able to leave Vietnam safely. Now, we are even more lucky. Because our two families live close together under your sponsorship.

In Vietnam, my brother-in-law and I lived about 50 miles apart. But the roads were too dangerous to travel. Because of the threat of ambush and mines from the communists, I was able to see my brother-in-law only two or three times a year.

NOW, HERE IN our parish, we live very close. I can look out my window and see his family and talk to them. It's very good for us to live close together.

We don't know the customs of your society so we depend on you for help. We believe in you and we are proud of you always.

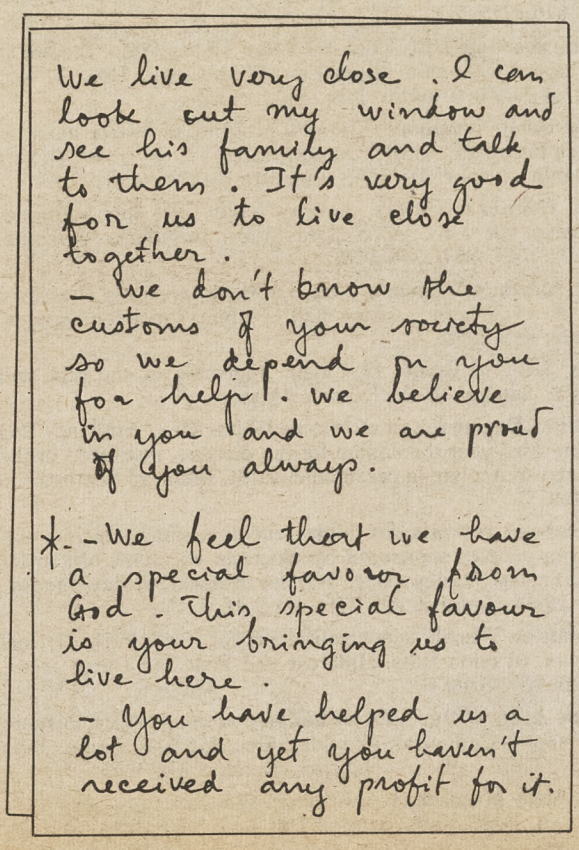
We feel that we have a special favor from God. This special favor is your bringing us to live here. You have helped us a lot and yet you haven't received any profit for it.

We think you understand the love of Christ and you have the spirit of Christianity deeply, because all the help you have given us has come from your heart. Your charity should be compared to the greatness of the ocean and as wide as the sky.

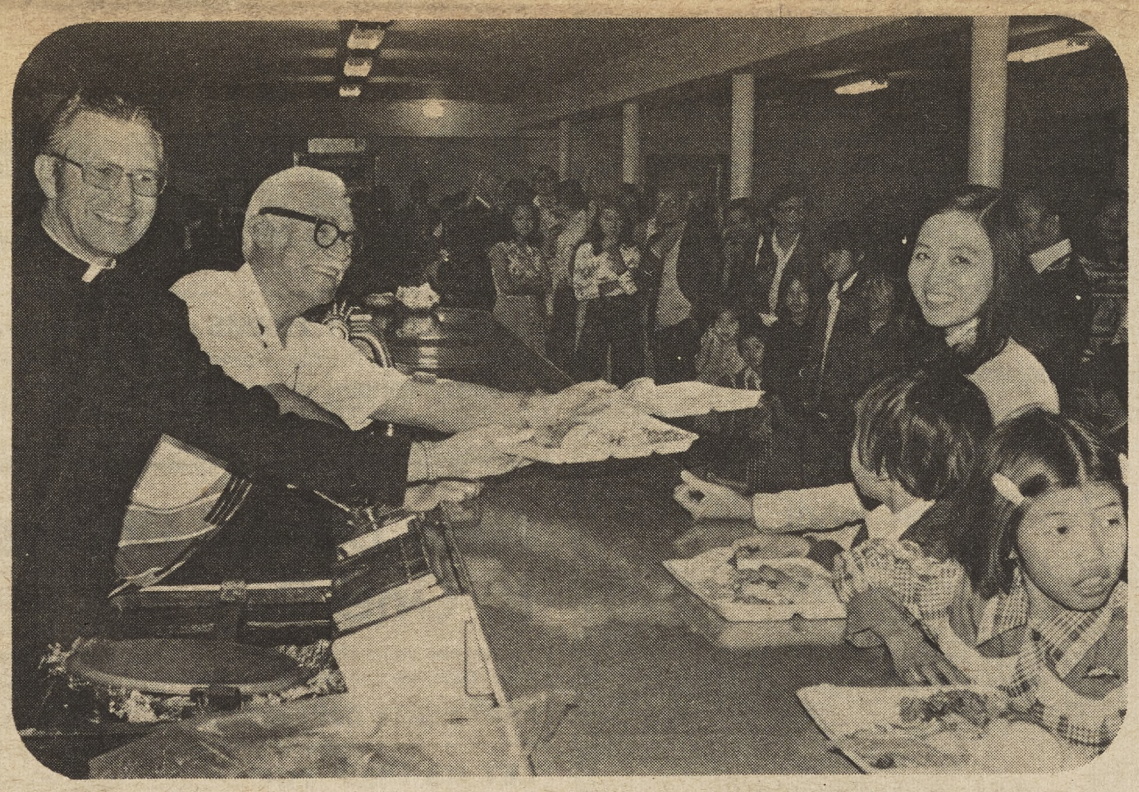
WE DON'T KNOW the future so we can't promise that our descendants will always be good and help this parish and this country. But we must remember that:

When we lost everything,
When we were hopelessly despaired,
You gave us hope and confidence and,
You gave us the second life after our parents gave us the first.

Thank you very much for all your help.



We live very close. I can look out my window and see his family and talk to them. It's very good for us to live close together.
– We don't know the customs of your society so we depend on you for help. We believe in you and we are proud of you always.
– We feel that we have a special favour from God. This special favour is your bringing us to live here.
– You have helped us a lot and yet you haven't received any profit for it.



HAPPY THANKSGIVING—Wally Linden wanted to invite some Vietnamese refugees to share their first traditional American Thanksgiving dinner with his family and suddenly found he had 250 guests. His pastor, Msgr. Anthony Giesing of St. Joseph's Cathedral, then offered the use of the Cathedral Club cafeteria for the feast Nov. 22. With the help of John Oswald, San Diego Zoo chef, who cooked the dinner, and several other Catholic families who helped pay for and serve the meal, Linden's Thanksgiving celebration went off without a hitch ending with Mass at 5 p.m. Above, Msgr. Giesing, left, and Linden begin serving heaping helpings of turkey.—SC photo

On the inside

High desert parish hotbed of Catholic activity page 6

U.S. bishops busy with social reform at meeting page 11

At Thanksgiving

Bishop asks liberty and justice for all

Bishop Leo T. Maher issued his annual Thanksgiving message to all Catholics in the San Diego diocese this week. The full text follows:

Thanksgiving Day stands as an annual reminder of the deep religious convictions of our founding fathers whose quest for liberty and justice led them to a new land and a new way of life. As we prepare to celebrate the 200th anniversary of our nation, we realize that there is much for which we are grateful both to Almighty God and to those who shaped our government.

We are grateful that our experience as a nation has been unique in human history. America was discovered and developed as a vast expanse of space which opened the imagination. It challenged those who came here to make new lives for themselves by creating a nation where none had existed before. That process of creating a new nation has continued throughout American history.

WE HAVE BEEN a people in process, ever becoming a new nation, forming and reforming institutions, lifestyles and traditions according to the contours of a limitless future.

Our forefathers came here questioning the age-old doctrines of subservience and servitude. Once here they effectively initiated the arduous process whereby ordinary people took control over and responsibility for their own lives in what became the worldwide democratic revolution.

In that revolution our founders sought independence, and in declaring that independence they set high standards: equality is characteristic of all people, not just a few;

Turn to page 3

Around the diocese

San Diego Serra Club, retreat breakfast for prospective seminarians, Saturday and Sunday, Dec. 6-7, Apostolic Center, USD. Details: 222-1418.

Immaculata, USD, evening of recollection, Wednesday, Dec. 17, 7:30-9 p.m. Details: 276-1292.

Our Lady of Angels, holiday salad bar luncheon and card and bingo party, sponsored by Altar and Rosary Society, Saturday, Dec. 6, noon, parish hall. Details: 239-2770, 232-0320.

Pacific Intercultural Exchange needs host families for foreign students, and is accepting applications from students 15-18 for study-abroad programs. Details: 225-0262.

Mrs. Philip Y. Hahn of La Jolla has been elected a trustee of USD. The USD School of Nursing and Allied Health Science was named for her late husband.

Our Lady of Solitude guild, Palm Springs, Christmas luncheon, noon, Wednesday, Dec. 3, Tennis Club. Details: 327-6676, 325-7623, 325-9378.

Film showing, BBC's one-hour film "Padre Pio," the life of the Italian Capuchin stigmatist, Wednesday, Dec. 3, Our Lady of Solitude auditorium, Palm Springs.

San Diego Symphonic Chorale, program of festive music at the Immaculata, USD, Sunday, Dec. 7, 8 p.m. Tickets available at door. Details, reservations: 296-6321.

St. Gabriel's, Poway, holiday bake sale and boutique, Saturday, Dec. 6, Alpha Beta Store. Donations welcome. Details: 748-4287, 748-2478.

St. Martin's Woman's Club, La Mesa, meeting Thursday, Dec. 4, 11:30 a.m., parish hall. Potluck luncheon, games. Details: 469-2068.

Our Lady of Grace, El Cajon, anointing of the sick and elderly, Sunday, Dec. 7, noon Mass.

Robert England, son of Mr. and Mrs. Oron England, San Diego, third-year theologian for the diocese, instituted in the Ministry of Acolyte in ceremonies at St. Meinrad Seminary in Indiana.

Weekend retreats for high school seniors, college and working people, sponsored by diocesan vocations office; for men, Friday-Sunday, Dec. 5-7; for women, Friday-Sunday, Dec. 13-14. Details: 298-7711, ext. 41.

Meals on Wheels needs volunteers for North Park, Normal Heights, Mission Hills, Hillcrest and East San Diego areas. Details: 237-3260.

Blue Army of Our Lady of Fatima, evening of recollection, St. Joseph's Cathedral, Thursday, Dec. 4, 8 p.m. Father John Kelley, OSA, will be celebrant. Details: 276-3693.

St. Mary Magdalene, San Diego, first Saturday Mass Dec. 6, 8 a.m., with Blue Army of Our Lady of Fatima. Details: 276-3693.

Fatima Padre Pio prayer group, evening of reparation, Friday, Dec. 5, 7:30 p.m., St. Mary Magdalene, San Diego, holy hour, Mass, rosary, benediction. Holy hour Thursday, Dec. 4, 7:30 p.m., St. Francis de Sales, Riverside.

Nazareth Retirement Home, San Diego, "Christmas Boutique", daily through Dec. 22, featuring items hand-made by residents. Details: 563-0480.

Padre Hidalgo Center, benefit dance for Mexican-American scholarship fund committee, Saturday, Nov. 29, 9 p.m., San Diego Country Club, Chula Vista. Details: 235-6291, 281-2742.

Catholics United for the Faith, second Holy Year forum, Ambassador Hotel, Los Angeles, Dec. 5-7. Cardinal Timothy Manning of Los Angeles to be principal speaker and celebrant. Details: (213) 941-4124.

Nazareth Retirement Home, San Diego, open house and residents Christmas party, 1:30 p.m., Monday, Dec. 22, public invited. Those wishing to bring gifts for residents should mark them "man" or "woman". Details: 563-0480.

St. Martin's Woman's Club, La Mesa, Madonna luncheon, Monday, Dec. 8, noon, church hall. Details: 469-0268.

This Covenant Ark, Theatre in the Spirit, benefit performance of music and theater for Del-Gardens unit of county Right to Life Council; Saturday, Nov. 29, 8 p.m., St. Therese Social Center, San Diego. Details: 582-1528, 278-4985.

Holy Angels, San Diego, Byzantine Catholic church, polka dance to benefit building fund, Saturday, Nov. 29, 9 p.m.-1 a.m. at St. Columba's, 3327 Glencolum Dr. Details: 582-4628.

Court Mother of Divine Grace, CDA, celebrated 21st anniversary this month, with dinner party and presentation of 25-year pins to Millicent Crossman, Leslie O'Brien and Bernadette Grimes.

"The Now and Future Church," lecture and discussion for priests by Father Eugene Burke, CP, Tuesdays, Dec. 9, 16, 1:30-3 p.m., Benedictine Convent, 3888 Paducah Drive, San Diego.

John XXIII Center, San Bernardino, Wednesday night drop-in center, beginning with potluck supper, 6:30 p.m. each week. Details: 882-1248.

Santa Sophia, Spring Valley, annual Altar Society Christmas auction, Thursday, Dec. 4, 7:30 p.m. Details: 462-3174.

Closing time for "Around the Diocese" items is Friday noon, the week before the event.

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IMPORTANT ANNOUNCEMENTS

Parishes are invited to publicize, free of charge, church and related events in these columns. Items will appear on a first-received basis. Please phone 298-7713.

St. Patrick's Mother's Club

Annual
Luncheon and Card Party

"HAPPY HOLLY TIME"

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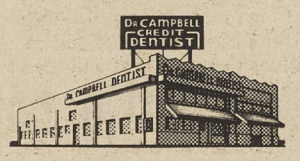
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RELIGION TEACHERS' DIPLOMAS—All those who teach religion, in CCD or schools, will soon be able to earn a religious education diploma through a program offered jointly by the University of San Diego and the diocese. Above, Miss Connie Stowe, director of the diploma program, looks on as Bishop Leo T. Maher and Dr. Author Hughes, university president, sign the document formalizing the program which begins in January.—SC photo

USD, diocese launch diploma program for religion teachers

Southern Cross Reporter

A new diploma level program in religious education will be offered across the diocese through a cooperative plan of the University of San Diego and the diocesan education and CCD offices.

The course, which starts in January, is aimed at anyone interested, but is principally for all those engaged in religious education, either in schools or CCD.

INITIALLY, the program will cover the ministry of the Word. Ensuing courses will be devoted to theology, scripture, education and pastoral programs. All students will be required to take the overview course on the ministry of the Word.

In addition to course work, students will be invited to join in liturgies and evenings of recollection in order to understand the many changes of recent years.

The total diploma program includes eight two-unit courses, provided through the USD Extended University services, with classes held in eight main areas. These are: Chula Vista, central San Diego, El Cajon, north San Diego county, Ontario, Palm Springs, Riverside and San Bernardino.

THE PROGRAM was given official sendoff last week by Bishop Leo T. Maher and Dr. Author Hughes, university president, as they signed the contracts in the bishop's office, Nov. 25.

For further information, including applications and costs, contact Connie Stowe, religious education diploma program director, 459 W. 17th St., San Bernardino, 92405, phone: 882-1776; or Pat Murphy, Department of Education, Diocese of San Diego, Alcala Park, San Diego, 92110, phone: 291-7881.

Registration deadline for the opening course is Dec. 15.

Degrees can be earned at night through the USD Evening College

Southern Cross Reporter

Through the University of San Diego Evening College working people can earn a college degree at night, according to Dr. Ray Brandes, director.

Classes are offered after 4 p.m. Mondays-Fridays and on Saturdays through the Evening College which began operation last February. "We offer between 80 and 100 different courses each semester," Dr. Brandes said.

ATTENDING classes at night, students can earn bachelor's degrees in political science, psychology, history, religious studies or philosophy. They can also fill all requirements, except student teaching, for a degree in education.

Master's degrees in business, education, Spanish, French, English, history and international relations are also available through the evening college.

DR. BRANDES also noted that Evening College students are eligible for counseling, program advising and full university services.

Applications for the Spring semester of the evening college are being accepted through mid-January and registration will be Jan. 29. For full details, see ad on page 16 of this issue of SC.

At Sacred Heart, Redlands

Religion is a family affair

Southern Cross Reporter

REDLANDS — "Family Parish Religious Education," a program in its second year at Sacred Heart parish here, is bringing children and their parents closer together—and closer to God.

Sister Davida Schaeffer, CCD religious education coordinator at the parish, introduced the Paulist Press program to a group of families there last year.

TWENTY-SIX families, some having parochial and some having CCD students, participate, employing homework packets to study a theme each month.

"God and Man" is the theme for Christmas and December. Other topics covered have been the sacraments, praise and thanksgiving, Jesus heals, creation, penance, and community.

"Then, once a month, usually the last Sunday of the month," Sister Davida says, "the families gather for a two-hour session.

"AFTER THE presentations have been made for pre-school, primary, intermediate, junior high and teenager-parent groups, the entire family comes together to talk about what they have learned."

The afternoon sessions end with a "celebration liturgy" for all the families, offered by Father David Costello, OCD, superior at El Carmelo Retreat House, who also assists with the program.

Also helping to coordinate "Family Parish Religious Education" are two of the parents, Ellen Egan and Cathy Faxon.

NOTING THAT the pastor, Father Talmadge Glazier, has said he is "very pleased" with the program, Sister Davida adds that it has been particularly beneficial for parents with smaller children.

"And another nice thing," she says, "is what it does for families with two religions. We have a lot of those, and it makes the program even more exciting."

Sister Davida says she is looking forward to expanding the program so that more families can participate.

"IT HAS not been used as much as it should be in parishes, but it takes a great amount of organization to put it across."

So far, Sister Davida said, parent input has been "marvelous." "The entire family gets involved in liturgy and the liturgical seasons. Many say they wish they had even more time to work on the program together."



RELIGION FAMILY STYLE—At Sacred Heart parish, Redlands, religious education is geared to entire families through the "Family Parish Religious Education" program coordinated by Sister Davida Schaeffer. With families gathered in a relaxed atmosphere, above, Sister Schaeffer, at podium, launches one of the program's "family nights". Carmelite Father David Costello of El Carmelo Retreat House, who helps with the program, is seated at Sister Schaeffer's right.

Bp. Maher urges liberty and justice for all at Thanksgiving

From page 1

rights are "inalienable", never surrendering and always providing grounds for rebellion when violated.

AMONG THESE rights is the "pursuit of happiness", for the goals of life arise from personal, voluntary, free decision and are not to be imposed arbitrarily by any government. Along with the right to life and liberty, this right to the pursuit of happiness is seen as certain and inalienable precisely because it is given not by law but by God himself.

We are grateful that this country began its history with a Declaration of Independence which recognized our dependence upon God as the ultimate source of all rights. We are grateful that this acknowledgement of God has been repeated by our leaders throughout these past 200 years and that it is clearly expressed in our national motto: "In God We Trust".

Finally, we are grateful for the American spirit that makes us hopeful and resourceful in face of difficulty and challenge. Our history as a nation continues to be made by men and women confident in conflict and self-assured in challenge.

DURING THE Bicentennial Year we should put our gratitude into action by confronting the conflicts and accepting the challenges that face us as a nation. With my brother bishops here in the United States, I call all Americans to commit themselves to action that will lead to even greater "liberty and justice for all".

And more specifically, I call on all Catholics in the Diocese of San Diego to become involved in the "liberty-and-justice-for-all" program sponsored by the National Conference of Catholic Bishops' Committee for the Bicentennial.

+Leo T. Maher

+Leo T. Maher
Bishop of San Diego



NEW ONTARIO CHURCH—Bishop Leo T. Maher, center, concelebrates Mass at the dedication of the new St. George church, Ontario, Sunday. To the bishop's left is Father Donald Webber, pastor, and on his right is Msgr. William Bolger, immediate past pastor and current pastor of St. Mary Magdalene, San Diego. The church was filled to capacity and about 35 priests joined in the concelebration. During the Mass Bishop Maher conferred the "Pro Ecclesia et Pontifice", a papal honor, on seven women of the area.—SC photo

The Pope speaks

Keep the faith

The first and principle duty of bishops is to be firm in the faith, to guarantee the continuity and the purity of the message confided to us and to hand it on by teaching which is marked by coherence, fidelity and clarity.

The truth, for which we must render an account before the tribunal of God, is not subject to change in its substance. But we must get in step with the times, understand the language and know the spirit to be able to communicate the unchangeable truth in a



formula adapted to people today so that they see it and understand it.

The first requirement of today's apostolate is to understand and meet people in the milieu in which they live; to be childlike with children, youthful with the young, learned with the learned and simple with the simple, after the example of St. Paul.—To Italian bishops

Christ vs. Marx

Marxism is an unacceptable remedy for social ills. Marxists are aiming at substituting Marx for Christ and at replacing charity with violent class struggle as the means for reaching the ideal society. It is being affirmed, to our displeasure, that the ideal way for men to live together cannot result from charity, but only from struggle, violence, the domination of one class over another; that is supposed to be the hoped-for goal.

Marxism supports hate and systematic *struggle. It supports collective selfishness* as a remedy for personal or group selfishness. It seems to ignore the complementarity of free social functions and to reject as a normal social formula, orderly participation in economic as well as cultural and political processes.

It fundamentally rejects joint collaboration toward a common and just prosperity by gradually putting aside the spiritual factors, by which a free and orderly community must live, and substitutes for them a rigid set of public standards, bordering on the impersonal.

He who deprives social love of its religious and evangelical motivation exposes social love to easy exhaustion, to reoccurring opportunism and selfishness, and even to violent and passionate degeneration.—To a general audience

Guest editorial — by Father Bernard E. Christman

Press has duty to report dissent

While SC editor Michael Newman is away for a few weeks, his column is occupied by guest editors and their editorials. This week our columnist is Father Bernard E. Christman, editor of the "North Country Catholic", newspaper of the Ogdenburg, N.Y., diocese. He deals with the responsibilities of the Catholic diocesan press in dealing with dissent within the Church.

Last May at the Catholic Press Association convention in New York City a study paper was presented by Father Paul McKeever, then editor of the **Long Island Catholic** of the diocese of Rockville Center, and now editor of **The Priest** magazine. The paper was on dissent within the Church and how editors should deal with it.

I often think of this paper and re-read it as I prepare articles for the **North Country Catholic.** The issues on ordaining women, the new image of nuns, and Church law regarding remarriage, sacraments and women are some examples. I re-read the study paper and try to follow the guidelines which it presents for the reporting of dissent and controversy within the Church.

The main point in the paper was that dissent must be dealt with in the press, openly and honestly. Father McKeever drew a parallel with the 1940s and '50s when tremendous strides in scripture studies were being made, with the blessing of Pope Pius and the Pontifical Biblical Institute.

But they remained a closed book to the reading public and even to most parish priests for fear that they might misunderstand some of the conclusions. This insured later misunderstandings and much more violent reactions to what was only legitimate development.

Even at the time of the Vatican Council in the early '60s most of the bishops were unaware of advances in scripture studies.

"As a result," Father McKeever says, "the later populations of these new insights caused unnecessary concern and scandal among many Catholics who had been allowed to remain in what was obviously considered a state of benign ignorance. They were deprived of the spiritual and intellectual nourishment afforded by the movement that was both scholarly and dedicated to the Church."

Movement of dissent

The movement which Father McKeever is talking about was not only scholarly and dedicated, but it was also one of dissent, overturning many beliefs which some regarded as articles of divine faith, never to be tampered with. Obviously they were wrong and the Church is still right.

Speaking of today's dissent, Father McKeever asked, "Are we aware, both editors and publishers, that if we miss the present opportunity we may well be contributing to the decline of a movement that has breathed new life into the Church?"

His point was that the Catholic press of the '40s and the '50s missed an opportunity. Theological news was made only when a papal pronouncement was made or a bishop issued a letter. No thought was ever given to the fact that pronouncements and letters are usually in response to questions and dissent, and that dissent should also have made the news. If it had, particularly in the area of scripture, there would be much less confusion today about the Bible.

Controversy and dispute

Today, the Catholic press presents dissent in its pages, not only because it is news, but because it is there—and more importantly because dissent entails controversy and dispute from which often will arise a more clear understanding of what we believe, and in some cases, because of a deeper understanding and more refined definition of terms, will involve a change in what we believe.

But the important aspect of this change is that it is not a change in the sense that we deny what we formerly held or now say that it was wrong. It is a change in the same sense that a child grows into an adult and develops an adult way of looking at things.

The article recently (SC, Oct. 30) about the decline in Church attendance among Catholics being caused more by a lack of faith than by liturgical goings-on is symptomatic of the unpreparedness of many Catholics to grow up faith-wise.

The halcyon world of childhood in which questions were simply answered is not the real world adults live in. The Catholic press would do a great disservice to repeat the failure of the '40s and '50s, if it pretended that controversy in the Church was as simply answered.

Cardinal (John) Dearden of Detroit, speaking to Catholic press editors, repeated the same sentiments—tensions in the Church must be reported; they are part of the pilgrim's dusty road, as he put it.

Whither women's ministry?

Archbishop (Joseph) Bernardin's (of Cincinnati, president of the National Conference of Catholic Bishops) statement about ordaining women to the priesthood would have made news in any age. Today it makes news because of the controversy around it which obviously has not ceased, since the archbishop spoke. What will come of it, surely no one at this point knows.

One thing is certain, though, if anything does come of it, even if it is simply a more expanded idea of ministry, both pastoral and sacramental, the Catholic reading public can see it develop and be prepared for it.

For an editor to treat the issue as a closed book or as only a discussion among scholars (the way we treated the biblical questions of the '40s) would to be deceive his readers and leave them wide open to an agonizingly sudden change for which they would be unprepared.

The report on the canon lawyers' convention from Michael Newman in San Diego, shows that there are many of the Church's own people questioning various aspects of church discipline. This shows that dissent is not only real, but also honest and scholarly and that it is not controversy flamed by a few hot-heads or renegade dissidents. Nor will it be destructive of either faith or the Church.

We were talking by Enid Lanyon

Advent should be spring

We were talking about...the advent of Christmas decor in shopping centers and the start of Advent and the new liturgical year.

Advent brings a sense of anticipatory excitement like no other season, I think. Easter seems more solemn. Perhaps the incredible mystery of the Resurrection is too great for us, and the responsibility and Christian imperative it raises lie too heavily upon our reluctant spirits.

Advent stems from more familiar ground. The waiting for a birth of a child. The whole world is awaiting this birth—all its hopes are centered there.

WITH LENT, Advent shares a preparation for the coming of Christ, and an eager hopefulness to comemorate and celebrate the promise of a new life.

There is a forward-looking, optimistic thrust to these weeks. Our focus is on the future, on an event not yet realized. In spite of the vague dismay and irritation which the commerical aspects of impending festivities manage to arouse in me, intermingled and pervading it all, is an awesomeness, a breathless awareness—as though the earth were caught in a kind of hiatus.

Each year a stirring of wonder is renewed. Each year it seems as though now, at last, all those longings for peace and love will find the fulfillment we seek, in the coming of God-born-man.

IT IS INCONGRUOUS to me that Advent should fall in winter as it does here—or in the summer as in the Southern Hemisphere. Of all seasons, it seems most essentially of the springtime, when earth unfolds to new growth and new blossoming.

In the liturgy, the public worship of the Church, the theme throughout the four weeks is one of expectation and points to the miracle of renewed birth, and the miracle of miracles of this birth.

Our traditional customs, too little observed alas, foster the same steady rise of excitement. The four candles of the Advent wreath mark time as they are gradually lighted—one each week—until all flame forth together on the last Sunday before Christmas, symbolically heralding the Light of the World.

PARISH CRIB scenes, so lovingly arranged, await the figure of the Child. Choirs become caught in their seasonal conflict with grace-notes and descants of carols!

Interestingly enough, an echo of our Advent candles is heard in the Jewish feast of the Holiday of Lights, which falls within this season. It commemorates a "miracle" which occurred in the rededication of the Temple after the Macabee's victory over the Syrian Greeks in 165 B.C.

A cruse of oil, found sealed in the Temple, was known to contain only sufficient for one day's burning, yet flamed steadily for eight days. In honor of the "miracle," Jewish homes light one candle after dark on the first night of the holiday. On the second night, two are lighted and so on until on the final evening eight candles are burning bravely.

FROM THE EARLY days of the Church, preparation for Christmas has been a time for personal assessment and spiritual revitalization. From the 4th century, when the Feast of the Nativity was instituted, there has been a liturgy for Advent.

Homilies of St. Gregory the Great, who lived in the 6th century, include a sermon for the Second Sunday of Advent. The importance of this time for the Christian is very evident.

It is the season to be merry, but it is also the season of renewal. At this time, everything circulates around newness and promise: New life and the promise of growth. A new year and the promise of good things to come. New hope and the promise of its fulfillment.

ALL OF CHRISTIAN life is a waiting, a watching, and a readying for the encounter with Christ. In its real, liturgical sense, Advent is an instruction of a way of life.

"The earth shall bud forth a Savior."

Opinion Forum

Inner-city parishes need help

Congratulations on the front page story (SC, Nov. 13) "Poverty: Will it break the backbone of Catholic witness?". One of the key difficulties facing the Church in giving aid to the needy is the criticism a pastor is subjected to when he wishes to fund a nonparish project for the needy. I wish our Catholic people would encourage the pastor to budget for annual donations to projects for the poor just as each family budgets for their own plan of giving.

The plight of inner-city pastors is nearly inhumane. The Church at large must come to the rescue. We must not abandon these good priests and their people to survival "if you can."

In the same issue Mr. Laubach's letter from Twentynine Palms also made some good points concerning schools. Some of his suggestions are already being implemented through the parish board and council movement.

But, I do take exception to his suggestion that our clergy tell taxpayers what is or is not permissible by the IRS. Neither the clergy nor school officials are tax experts or consultants. As it has been shown, what is legal is a matter for the courts to determine, only individual taxpayers can get this resolved in courts of law.

Dr. H. Giles Schmid
Diocesan Superintendent of Schools

Article could be damaging

I have been associate pastor at St. Rita's since 1969. Your lead article (SC, Nov. 13) on inner city parishes contains inaccuracies that could be very damaging to us.

There have been several unfortunate incidents lately, but let's not blow them out of proportion and frighten people away. You say that meetings, etc. "all become impossible because of terror activity by armed street gangs in the neighborhood at night, sometimes even on the church parking lot." I have never seen or heard of such an armed street gang in San Diego. What we do have are a few cowardly sneak thieves who melt into the darkness when anyone stands up to them.

Existing problems are of our own making. We are abandoning the street, If grandma were in a rocking chair on the front porch instead of stored away in a rest home, and if families spent more time outside and less at the TV, what happens on the streets would be seen and taken care of.

Our area is hardly 'inner city.' It is simply one of the nicer residential parts of San Diego, inhabited by a broad mix of ordinary people. Housing costs have not inflated quite as outrageously here as elsewhere, so average and low income people find it attractive.

The public, private and parochial schools of the area are doing good work and carrying a heavy responsibility. Yes, they have a greater percentage of children from disadvantaged homes. A little support, both moral and financial, goes a long way here.

Like to write?

What's your opinion? Why not write us about it? Share your views with others. But, please, not more than 200 words. Send letters to: Opinion Forum, **Southern Cross**, P.O. Box 81869, San Diego 92138

Anonymous, unsigned letters will not be considered. Letters must carry full name, signature and address of writer, but on request they will be withheld from publication.

"Racism and ethnic isolation" are not characteristic of St. Rita's. In not many places in the world will you find such a wide variety of races worshiping together as the one people of God, and enjoying 'church work' together. It does the heart good to be part of it.

Father Gregory Manning
St. Rita's parish
San Diego

There has been a large volume of correspondence on this subject of inner city schools, and a greater selection of letters will be published next week.—Ed]

'Pull the plug and pray'

Leota Castellaw's letter (SC, Nov. 6), regarding the Karen Quinlan case, really got to me.

In her nursing career, I am sure she has seen individuals "intubated from every bodily orifice" plus mechanical devices used to maintain human life over extended periods of time.

God must have blessed her with good health, because if she had ever experienced any of the above procedures and the pain caused by these devices, she might feel differently.

I am also a nurse, and as a result of my experience, I carry a letter in my purse, signed by both my attorney and myself, stating that I would not want to be kept alive by heroic measures. Nor would I give permission for those I love to suffer the indignities, pain and expenses of using life-sustaining methods to keep me alive for an extended period of time.

I do not believe in euthanasia, and I do believe in miracles. So if life-sustaining methods are ineffective, "pull the plug" and pray. Let God's will be done.

Name withheld
Claremont

Fr. Abela's humor refreshing

It was a delight to read Father Abela's skillful use of satire in "Bell, book and wimple" (SC, Nov. 6). Too often in our ordinary experience we use humor merely for its own sake. At a time when emotions easily flare over the issue of women's rights, whether in the Church's ministry or contemporary society, a humorous thrust can clear away confusion and reveal facets of truth which we would not otherwise see.

That Our Lord was skilled in the use of humor, especially irony, is an often unrecognized aspect of his teaching. We have become so accustomed to being "serious" when we read the gospel that we don't even look for humorous meaning. The purpose of Christ's use of humor is to clarify and increase understanding, rather than to hurt.

How many times have we read or heard Matthew 23:24 and 25, with solemn faces, not comprehending the amusing episode of the Pharisees' drinking operations. He carefully polishes the outside of the cup, forgetting the inside. Then, straining out a gnat, he swallows the long, hairy neck, humps, legs and big, padded feet. The Pharisee swallowed a camel and never noticed it!

It is good to be reminded of the humor of our human situation.

B.J. Brooks, M.D.
El Cajon

Bible Insights—eye opener

Can't thank you enough for the great series on the Bible. We are learning for the first time. It's made so interesting.

R.S.
Chula Vista

* * *

I always test myself on the Bible questions—and find how much more I have to study. But you have opened my eyes to what there is.

R.E.W.
Riverside

photomeditation

Listening



Photo and text by Father Carl J. Pfeifer, SJ

A boy and a man...deep in conversation. It is not important if the man is the boy's father, or brother, coach, teacher, or friend. What is important is their absorption in their conversation. The boy seems at ease...talking. He looks happy. The man listens somewhat serious but relaxes. There is a feeling of mutual trust, a sense of peaceful understanding, a respectful sharing.

It's not often one sees someone genuinely listening to another. Even rarer is the sight of an adult really listening to a child...taking a child seriously as having something to say. When is the last time you felt someone listened to you? Really listened...with their heart as well as their ears? When did you last listen to someone?...To a youngster?...Really listen?

Listening to another says, "You're important to me"..."You have something worth saying"..."You're worth my time and attention"..."You're O.K." True listening frees one to be oneself...to reveal one's weaker self...to want to become one's better self. Hardly anything is more healing, more creative, more loving.

The boy is lucky to have found someone who really listens. No wonder he talks happily...at peace.

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St. Joseph's, Barstow

High desert parish is hotbed of Catholic activity

By Richard McMunn

BARSTOW—Many Catholics think of this community of 18,000 as the "Diocese of Barstow." And although it isn't a diocese, "in many ways we have to function like one," says Father William S. Hart, pastor of St. Joseph's, the only parish serving the city's 3,000 Catholics.

"Even Bishop Leo T. Maher jokingly calls me the 'Bishop of Barstow'," said Father Hart, the newly-appointed dean of the Victorville deanery.

THE CHAMBER of Commerce calls the city "The Heart of the High Desert", but to many lowlanders Barstow is "stuck in the middle of nowhere", halfway between San Diego and Las Vegas on Interstate 15.

Nearly 40 miles from Victorville, the nearest Catholic center, St. Joseph's is indeed isolated, but geographical isolation may be a blessing in disguise, leading to a Catholic community and parish life that might well be the envy of parishes serving the metropolitan areas of the diocese.

"Precisely because of isolation, many of our people look to the parish as the center of their social life," explains Father Hart. In all 19 different societies and organizations, from the Legion of Mary and the Altar and Rosary Society to charismatic and Cursillo groups, are active in the parish.

"THE PHONE NEVER stops ringing," Father Hart said. "People are constantly in and out of the parish office, and every night of the week there is at least one group meeting here. It is a lively place."

For example, Wednesday nights at St. Joseph's are extremely busy, and often, meeting in various areas of the parish complex at the same time, are the Girl Scouts, a scripture study class, the parish prayer group and four Legion of Mary groups, including one for the Spanish speaking and the junior legion.

In more than one respect, the Barstow parish does function as a diocese. Father Hart and his associate pastors, Fathers Marion Colowsky, John Kieth and Augustine Azevedo, are well-traveled, serving four mission stations.

IN ALL, THE priests serve the spiritual needs of Catholics in more than half of San Bernardino county, the largest in the nation and a geographical area encompassing more square miles than many dioceses in the country.

"Weekly we offer Mass at Baker, more than 60 miles away; the Marine Corps Training Center, southeast of the city; and in Lenwood, a community just outside Barstow. Twice a month we offer Mass at Kelso, about midway between the Las Vegas and Needles freeways, and at Mountain Pass on the Nevada border 110 miles from Barstow," Father Hart explained.

The parish is also much like a diocese, "because we have to be self-sufficient," Father Hart said. "We have to develop many parish programs, adult education for example, by ourselves. In other areas of the diocese they are handled by a group of parishes or on a city-wide basis."

ADULT EDUCATION is a central thread in the fabric of St. Joseph's, and the parish has developed a unique "Baptism Preparation" program for parents and godparents conducted by a team of parishioners, Mr. and Mrs. Robert Rittman, Mr. and Mrs. James Treese and Mr. and Mrs. Ray Lucero.

Baptisms at St. Joseph's are held twice a month, and always during Mass. To have a child baptized, the parents are required to attend the preparation class, Father Hart explained.

"We host the program in our homes, meeting for two evenings in two-hour sessions," Mrs. Treese said, "and we encourage expectant parents to try to attend the sessions before their baby is born."

ALTHOUGH THE AIM of the program is to instruct parents about baptism and the Church, "it is centered around adult education with the idea of building up the parish community," Mrs. Treese continued.

"When couples sign up for the program, we try to put them at ease and we assure them that they won't be on trial and that the program is not an inquisition," Rittman said.

During the first session the expectant parents are asked to fill out the necessary parish record forms, and then form a circle holding hands for a group prayer.

FOLLOWING THAT there is an "ice-breaking" session. "There are usually 16-18 people in the group and we get them to met and come to know each other," Treese said. "This loosens them up and gets them talking because the program is designed for discussion, not for lecture."

Then follows a short presentation on baptism and what it is. "We stress the aspect of parental responsibility; that they are committing themselves to provide a Christian environment for the child," Mrs. Rittman explained.

"Then the host couples field questions about the rite, "and often questions about other changes in the Church are raised," Treese said. "We answer as many of the questions as we can, and if the questioners seem particularly interested we refer them to Father Hart and the Catholic inquiry class."



BARSTOW BAPTISM—Held by her happy parents, Mr. and Mrs. Steve Cuomo, Christy Marie Cuomo is welcomed into the Christian community at St. Joseph's parish, Barstow, recently as she is baptized by Father William S. Hart, pastor. Her godparents, Richard Cuomo and Mary Ann Elkins, at left, witness the ceremony. Baptisms are performed at St. Joseph's after parents have experienced a unique "Baptism Preparation Program" conducted for the parish by a team of three lay couples, Mr. and Mrs. James Treese, Mr. and Mrs. Robert Rittman and Mr. and Mrs. Ray Lucero.

And Father Hart notes that there are as many Catholics in the inquiry classes as there are prospective converts.

DURING THE second session it is specifically asked that the godparents attend and the godfather is asked to decorate the baptismal candle and the godmother is asked to make the baptismal gown or some other garment for the baby to wear during the ceremony.

Also during the second meeting more questions are answered and the host couples explain the logistics and the form of the rite as it will occur during the Mass.

"For many of the parents in the program, this is the first contact they have had with the modern Church. They don't go to Mass and they don't know quite what to expect," Mrs. Rittman said.

To date more than 500 people have attended the program begun two years ago. "And we know that we are being successful when we see many of the parents attending Mass regularly following the baptism program," Mrs. Treese said.

FATHER HART solidly supports the Treeses, Rittmans and Luceros in their efforts and points out that the program works well because the leaders are active, well-informed Catholics.

"The baptism program is very much an apostolate or ministry in the parish," Father Hart continued. "And the leaders have been carefully trained by the priests."

He is also working on setting up similar programs in the near future for the parents of children making their First Communion and for pre-cana for engaged couples.

"EVENTUALLY," Father Hart said, "we also hope to develop programs conducted by lay leaders on the sacraments of confirmation and penance, all geared to educating the adults of the parish."

But the children of St. Joseph's are not neglected either. There is an extensive CCD program and St. Joseph's school boasts nearly 400 students in eight grades taught by 12 Sisters of Mercy of the Blessed Sacrament and four lay teachers.

"Most of the parishioners work either at the Marine base or at the Santa Fe Railroad yard here," Father Hart said, "and most are of Mexican-American descent although they are more comfortable speaking English rather than Spanish."

A GOOD NUMBER, though, do speak Spanish, he said, "and for them Father Azevedo offers Mass in Spanish, and many activities such as the baptism program with the Luceros are offered in Spanish."

Though the "Diocese of Barstow" may be "in the middle of nowhere," it is truly the Catholic jewel of the high desert. And when Catholics on their way to Las Vegas stop there for gas, they are also invited to stop for Mass and say hello to the "Bishop of Barstow."

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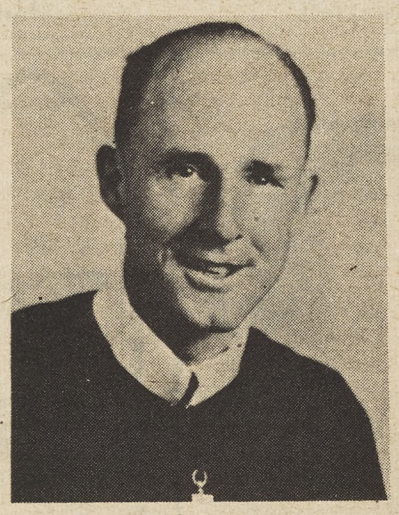
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PULL OUT AND SAVE THIS SECTION

Insights in Faith

The Bible: Old Testament
The Yahwist Account of Creation



Wholesomeness and Holiness

The God of Genesis is a God of love, unifying and very personal

By Father Paul F. Palmer, SJ

Why do men and women make love? Why do they marry? Why does the woman experience pain in childbirth? Why do people blush? These are some of the questions, the "why's" and the "how come's" that the Yahwist authors asked themselves when they were inspired by God to tell the story of man in the book of "Beginnings" (Genesis 2:4b-3:24).

We sometimes believe that the inspired authors had simply to ask these questions of God and that He would reveal the answers. But inspiration is not the same as revelation. God does reveal certain basic religious truths, but He leaves the authors free to use their imaginations or to draw on legends, myths, folk-lore or popular beliefs to illustrate and adorn the truths which He reveals.

THE FORMATION of Eve from the side of Adam is a case in point. It was the popular belief, shared by many ancient peoples and taken seriously by the Greek philosopher Plato, that the species man was originally made up of two parts, male and female, and that when the parts were divided and separated they became a man and a woman.

In the Babylonian story of creation, which is older and in many details not unlike the Yahwist account of creation, the myth or legend of the androgen or bisexual serves an altogether different purpose than it does for the authors of Genesis. The gods fear the strength of composite man and on the principle of "divide and conquer," they divided androgen into two halves, the man and the woman, and initiated the "war" of the sexes.

The God of Genesis is a God of love, and love is a unifying force and not divisive. The sacred authors are preparing their readers for the religious truth that a man will leave father and mother and cleave to his wife until they become one flesh. And to do so, they use the lovely episode of the deep slumber from which Adam awakes to find the woman, taken from his side, "bone of my bone and flesh of my flesh" (2:23).

IT IS BECAUSE the woman is taken from man that man experiences the God-given drive and desire to become one flesh, one being with his woman. It is because of this two-in-one-flesh relation of kinship between a husband and his wife that Jesus concludes: "What therefore God has joined together, let no man put asunder" (Matthew 19:6; Mark 10:9).

When we read the Yahwist account of creation and the fall, we must distinguish carefully between the religious truth that is revealed by God and the literary style or "genre" which the inspired author employs. The portrait of the first human couple is a true picture, but we must not confuse the painting with the frame in which it is set, or be distracted by the imaginative and sometimes fanciful adornments with which it is embellished.

The first experience of shame, the first blush that betrayed the fluid feelings of Adam and Eve when they discover their nakedness, is another example of a religious truth framed in a literary setting. But here the religious truth is more difficult to come by, since the shame of nakedness can be prompted by a variety of experiences.

THE GREAT Augustine, writing in the late fourth century, sees in the discovery of nakedness the origin of concupiscence (sexual desire), the loss of integrity or wholesomeness, the lustful tendency in fallen man that divides the flesh and the spirit and gives independent and at times conflicting values to the desires of each. Not all biblical scholars and exegetes share Augustine's insight, but Augustine's answer to the question: "Whence this evil of concupiscence?" has become part of traditional Christian teaching on man's original state of integrity.

Before the Fall Adam loved Eve and Eve Adam with a love that was truly interpersonal—a love of persons to be expressed physically in their sexual union. Eve was more than "the body beautiful" to be desired by Adam as "an object of sexuality." Adam was more than "the handsome male animal" to satisfy the sexual desires of Eve. They were both persons who had to be loved integrally, wholly, if their love was to be wholesome and holy.

But Adam and Eve rebelled against God who had made them and by "divine irony" they experienced within themselves an inner rebellion of the flesh against the spirit. They realized for the first time that each could desire the body of the other, divorced from the total person; that they could love "any body" without really loving anybody. And the premonition that this could happen evoked shame.

HUSBANDS AND wives who are in love will not be ashamed of their nakedness, but Adam and Eve in their break with God were already beginning to experience a breach in their own love; and nakedness without love can provoke the lustful or promiscuous tendency of which we are all heir.

Many are amused and even irritated by the story that God fleshed out a rib from the side of Adam to form Eve, or that God sewed an apron of fig leaves to cover their nakedness. But are they not like the visitor to Europe who sees only the gargoyles, amusing and grotesque, but not the great cathedrals which they adorn and the spires that point heavenward?

Creation and the Fall

God used Yahwist talent to reveal His salvation and love

By Steve Landregan

"He was Israel's earliest great theologian. He gave to his nation a national epic and to the world its first major theological opus. His paradise account alone launched a thousand books. The names of his characters in Genesis have been household words of more than two millenia. He has exerted a major influence upon Jewish and Christian theologians of all ages and his influence upon his own nation and upon the world have made him more than comparable to Homer. Yet for all his skill as a storyteller and for all his magnitude as a theologian, not even his name has come down to us."

The Yahwist, Father Peter Ellis, CSSR

Using an incredibly broad canvas extending from creation to the conquest of the Trans-Jordan, the great theologian known to us only as the Yahwist paints a literary epic that provides the framework for the entire Pentateuch.

In a crisp, clear style that combines perceptive psychological insights with the craft of a teller of tales, he shows Yahweh as the Lord of History whose saving will give meaning to man's pilgrimage.

SCHOLARS GENERALLY agree that the Yahwist's saga was written in Judah during the reign of Solomon (about 950 B.C.), an era of peace and prosperity that provided an opportunity to reflect upon the growth of Israel from a Philistine satellite to a world power in eight short decades.

It was a time of great literary activity that produced histories of the rise of King David (1 Samuel 16, 2 Samuel 5) and the succession of Solomon to the throne of the United Monarchy (2 Samuel 6-20; 1 Kings 1-2).

But the Yahwist looked beyond the political dominance of Israel to social and religious conditions that stirred up questions that demanded answers.

WHY WAS man born to suffer, to sweat, to die? Why were nations and races seemingly doomed to conflict, distrust and lack of mutual understanding? Why did man seem hopelessly enmeshed in sin and selfishness?

Under divine inspiration, the Yahwist pondered these questions in the light of his people's ancient traditions.

The work that emerged reveals that the state of man, his tragic human condition, is the result of his own actions, not of God's.

GOD USED the Yahwist's creative literary talent to show how his saving will worked to transform man's rejection of God and pursuit of sin and selfishness by intervening in history directly and through Divine Providence.

In his creation account (Genesis 2), the Yahwist pictures God as a potter carefully and lovingly fashioning man of clay then breathing life into his nostrils. Man is weak and mortal, but vitalized by God's own Spirit breathed into him.

Unlike the animals over which he demonstrates dominion by naming them, man relates personally to God, who gives him a partner of equal dignity and nature.

IN A DEEP psychological insight into the nature of man, the Yahwist describes the oft-repeated pattern of sinfulness in his story of the fall (Genesis 2).

Self-deception and rationalization triggered by a desire to be something greater precede a sinful choice made under personal pressure from another.

And like fire on a dry prairie the rebellion of man against God spreads as the first sin is followed by the first murder (Genesis 4:8), polygamous marriage (4:19), vengeance (4:15) and an increase in wickedness (Genesis 6:5).

BUT THE Yahwist's depiction of the origin and universality of sin is tempered by God's promise of ultimate reconciliation (Genesis 3:15) and the assurance that man is not hopelessly bound by the forces of evil.

Skillfully and boldly the Yahwist provides the answers to man's perplexing questions about his existence and his final end. He shows that human achievement is not what brings about the fulfillment of history and that human sin will not block the accomplishment of God's plan.

"The rule of truth we hold is, that there is one God Almighty, Who made all things by His Word, and fashioned and formed that which has existence out of that which had none."—St. Irenaeus, "Against the Heresies," I, 22, I second century.

"Creation by the Word out of nothing describes the absolute independence of God as creator, the absolute dependence of creation, and the infinite gap between,"—Paul Tillich, "Biblical Religion and the Search for Ultimate Reality," 1955.

A Scientist Views Creation

How does the modern history of the Creation compare with the Bible?

By James Burkhart

Genesis 1 is much, much more than a scientific treatise.

It is designed to show the relationship between Yahweh and His people; God's generosity, power and the abundance of His gifts. No doubt, the story grew in the telling, became tradition and eventually was written in the familiar format by an inspired author.

LET US imagine for a moment that Genesis 1 had been written by a modern (uninspired) student of the sciences. Excluding the beauty and poetry (which this author could never hope to duplicate), how would a more modern history of creation compare with the Biblical account?

What follows is such a history. It is a history of the 10-billion-year event which we call our universe. It is highly speculative in some areas, but is generally acceptable science. It is left to you to make any "scientific" comparisons between the two stories.

DAY 1: Year 0—hour 0—minute 0

Whether ours is the first universe ever created, or if it is only one universe of a continuing cycle of oscillations between new and dying universes from times before, time begins for this sequence at this moment.

There is light. The mass-energy of all of creation is contained for an incredibly short fraction of a second within a primordial fine ball about the diameter of our present-day solar system. Matter, which is compact, must expand. The fine ball "explodes." Protons, neutrons and electrons are formed from the intense energy and from more elementary particles. The density of material encourages some protons (hydrogen nuclei) to combine. Helium nuclei are thus made.

YEAR 0—Hour 0—Minute 30

Day one continues, but the nuclei building stops. The universe is now all hydrogen nuclei and helium nuclei. These continue their rapid expansion caused by the initial explosion. All matter is rushing away from a common center, cooling rapidly.

TIME: Year—100,000

The temperature of the fine ball has decreased to 5,000 degrees Fahrenheit. At this temperature, electrons can orbit the hydrogen and helium nuclei composed earlier. Thus, the first atoms come into existence. Even though all of these atoms are still moving away from the original fineball location, momentary swirls and eddies form concentrations of this gas. These concentrations increase in mass and size because of the mutual gravitational attraction of the individual atoms. Billions of such "packets" of gas form.

TIME: Year—100 million

The large concentrations of gas slowly condense. They become clearly defined structures. These "protogalaxies" condense even further, taking on individual shapes depending on their rotation. Becoming darker and denser, the gas is squeezed and compressed into millions of "small" protostars in the center or hub of the cloud.

Although the initial stages of condensation have taken millions of years, the final stages, the actual creation of the individual stars from protostars, occurs very rapidly. The heat given off by the gravitationally induced compression cannot escape from the center of each protostar, eventually reaching a temperature high enough to begin the hydrogen fusion process in each core. (This is the process which is responsible for the light and heat of our own sun.) A star is born. Billions of stars are born in each of the billions of galaxies. For the second time, there is light.

DAY 2: Year—2 billion

Some of the more massive stars have used up their supply of hydrogen fuel in their cores. These stars, located at the center of the galaxies, are entering the last stages of life. The helium by-products of their fusion processes begins to "burn" in turn, creating more and heavier elements.

The stars begin to explode under their own tremendous internal pressures. In the last few seconds of the stars' lives, protons and neutrons combine to form all of the natural 95 elements. The stars burst, scattering these precious elements back into space where they mix with the still uncombined primordial hydrogen and helium. These elements will later form new stars, planets and will become the atoms of every man and woman alive today. We are truly made from the dust of stars.

DAY 3: Year—5.4 billion

Second generation stars are being formed from this new gas-dust mixture nearer the edge of the galaxies. The condensation process repeats itself (as earlier) but these new stars are much more interesting. Because, simultaneously with the star formation, part of the gas is condensing into orbiting planets and moons which are composed of all the elements.

One of these planets, the earth, condenses with the heavier elements forming the core. This earth is enveloped by a huge gas cloud which obscures the surface. The sun (which is, after all, just another star) begins to "burn." The excess dark gas is expelled by the pressure of the fiery sun, exposing a new planet to the already old galaxy.

For the first time, starlight falls on the earth. The chemicals formed in the cataclysmic star explosions and afterwards, in the billions of years of mixing in space, are subjected to the new environmental pressures of the fledgling earth. Water vapor and other gases are forced from the still molten crust. A sea is formed, a sea which will soon become the "stirring pot" for more complicated molecules, including amino acids, the basic units of life. The hydrogen atmosphere is replaced by a protective oxygen-ozone layer.

DAY 4: Year—9 billion

Life begins in the sea, the ideal mother because it contains the ingredients and the medium for growth. Life extends itself to the land, greenery fills the fertile areas of the earth. Animals, birds and mankind will be along in a short billion years. The garden is ready.

This week in Insights

James Burkhart looks at the creation from a scientific point of view and traces the evolution of the formation of the universe through scientific data.

In the theme article, Steve Landregan shows how God reveals himself through the Yahwistic saga, written in Judah, during the reign of Solomon. Father Paul Palmer, SJ, finds profound insight and instruction in the accounts of the formation of Adam and Eve and their fall from grace, and relates these experiences to human relationships and the awareness of genuine interpersonal love.

Next week

Steve Landregan sets the theme of classical prophets in the north during the dispersal of the Israelites. He deals specifically with Hosea and Amos and their denunciation of the apostasy of the people.

Father Donald McCarthy relates the difficulties of those times with the modern scene, and the corruption, greed and exploitation which faces the Christian today.

In preparation for the study of these prophets, The Books of Amos and Hosea should be read, as well as Deuteronomy Chapter 28.

BIBLE READINGS AT MASS
Sunday, November 30 - First Sunday of Advent
Isaiah 63:16b-17; 64:1, 3b-8; 1 Corinthians 1:3-9; Mark 13:33-37 (2)
*Thanksgiving Day - Special Votive Mass

OLD TESTAMENT: YAHWIST ACCOUNT OF CREATION

Questions and Discussion Points

1. Read Genesis, Chapters 2 through 6.

2. Discuss the authorship of the account of the creation and the fall as recorded in the Bible.

3. How does the "Yahwist" view the origin and universality of sin? What does this say to our modern world?

4. Study the "Contents" pages of your Bible.

5. How can you see the clues pointed out in Father Pfeifer's article to help you in your reading of the Scriptures?

6. Discuss the story of the creation and the fall in terms of religious truth and literary style.

7. What was Augustine's interpretation of the account of the creation and the fall?

8. Discuss the statement: "The God of Genesis is a God of love, and love is a unifying force and not divisive."

The above discussion points and questions were prepared by the authors and Brother Richard Kerressy, CFX, Assistant Director for Adult Education, Department of Religious Education—CCD, USCC.

"Why did God make the universe?...God is good, and being good he could not, as it were, contain himself; consequently, he told the secret of his goodness to nothingness and that was Creation. The world is the overflow of Divine Goodness. Begotten of the Goodness of God, the Goodness of God is in it."—Fulton J. Sheen, "The Philosophy of Religion," 1948.

"The 'Fall' did not happen once and for all and become an inevitable fate, but it continually happens here and now in all its reality."—Martin Buber, "Israel and the World," 1948.

"The Fall did not extinguish the Light; it crept slowly back to that full Light which is Christ."—C.C. Martindale, "Duckett's Register," September, 1959.

Bible Guides

It helps to understand footnotes and references in the Scriptures

By Father Carl J. Pfeifer, SJ

"I'm really afraid to read the Bible by myself. I grew up being warned against the dangers of private interpretation. And besides I've never even heard a single talk on the Bible. But I keep thinking, maybe I ought to try it."

My friend had wanted several times to sit down and read the Bible, but had always hesitated. He was embarrassed to admit that he didn't even know how to find a text in the Bible. But something kept gnawing inside him to dip into the Bible. Maybe just curiosity.

SO I SUGGESTED a kind of game to help him. First of all he looked at the beginning of the Bible to find the list of books in the Old Testament and the New Testament. The "Contents" listed all the books and the page where each book began, e.g. "The Book of Psalms...603." A page or two later another list showed how the books of the Bible are abbreviated in references to the Bible, e.g. "Ps-Psalms," or "Mk-Mark."

Just below that list was a key to finding references. For example. "Gn 1, 1 refers to the Book of Genesis, Chapter 1, verse 1," or "Gn 1, 1-10 refers to the Book of Genesis, chapter 1, verse 1 to 10 inclusive."

Now he was happy to be able to find passages in the Bible. We were ready to begin the game, a kind of detective game, tracing down clues that are printed in the Bible.

MY FRIEND had heard many passages of the Bible at Sunday Mass. In one or other sermon he heard that parts of the Bible were related, that the New Testament was based on the Old Testament.

He had heard, too, that some passages of the Bible appear more than once in different forms. But this was all just hearsay for him.

So I showed him how the Bible is printed—at least in good editions of good translations like the **New American Bible, Jerusalem Bible,** or **Oxford Annotated Bible**—to provide a number of helpful clues. (The Insights in Faith series used the **New American Bible**].

WE BEGAN with the account of the Last Supper, particularly the "words of institution" of the Eucharist. I asked him to find "Mt 26:26-28." He searched and found verses 26-28 in chapter 26 of Matthew's Gospel. Right after the number 26 he noticed a very small "s" [**New American Bible**) I showed him at the bottom of the page what the "s" referred to. There was another small "s" followed by "26-28: Mk 14, 22-25; Lk 22, 18ff; 1 Cor 11, 23ff."

So he looked up those three passages and found three similar but slightly differing accounts of Jesus' words at the Last Supper. Interesting!

At the end of Matthew's verse 26 was a "t." The "t" at the foot of the page was followed by "Jn 6, 51-58." Tracing down that clue found St. John using similar words, not at the Last Supper but after the Multiplication of Loaves and Fishes. Very interesting!

BUT THERE was still more. Matthew's verse 27 had a small "u" which pointed to St. Paul's first letter to the Corinthians chapter 10, verse 16 (1 Cor 10, 16) in which Paul talks about the unity of those who share the same loaf. A small "v" after the next verse about "blood" refers to the Prophet Isaiah in the Old Testament (Is 53:12) who describes the "Servant of God" suffering for the sins of his people.

Just in those three verses there were four clues that pointed to other Bible passages that helped make sense out of those verses. And those other passages had their own clues to still other related texts!

The **Jerusalem Bible** has even more clues. Similar passages are found right on the side of the page next to the verse you are reading. Notes at the bottom of the page often take you through much of the Bible tracing an important theme.

MY FRIEND found it interesting and fun. Try it. Look up the passages my friend and I did about the Eucharist. Or look up the Beatitudes in the Sermon on the Mount, Mt 5:3-12, or the Our Father, Mt 6. 9-13. You may find this game of clues unlocking some of the mysteries of the Bible for you.

'El dia de Dios'

Por el Padre Manuel Lopez, SJ

Los hombres hemos ido inventando "dias" para celebrar el recuerdo de seres queridos; "el dia de las madres", "el dia de los padres", "el dia de los novios", etc., y se han convertido en "dias comerciales", y meses antes, es un bombardeo de slogans ofreciendo toda clase de regalos.

Pero el "dia de Dios" nadie se le ha ocurrido celebrarlo y sin embargo, mis queridos amigos, los cristianos tenemos un "dia" para Dios, es el "Domingo" si el Domingo es el **dia** del Senor.

SI EL DOMINGO es el "dia" que Dios ha querido que le recordemos, y honremos, porque conmemoramos la Resurreccion de Nuestro Senor Jesucristo. Dios ha querido que tengamos un dia para descansar y en ese dia honrarle, los que decimos que "creemos en Dios".

Celebran los cristianos como el "dia de Dios" los Domingos? La respuesta esta bien patente. En horas tempranas del Domingo, y tardias de la manana, la mayoria esta descansando.

Las calles los Domingos, no se encuentran tan animadas quizas. Las familias han cogido el Domingo como el "dia de camping", el "dia" para las playas, el "dia" para excursiones, el "dia" para la pesca, la caza. Los Domingos los estadios "abarrotados", los cines y espectaculos "llenos hasta el tope." Encambio los Domingos, las iglesias, los templos casi vacios.

PARA MUCHOS cristianos el Domingo no es "el dia de Dios", es para "ellos" las 24 horas del dia. Algun Domingo como Easter, Navidad, Domingo de Ramos, y algun otro que se sienten religiosos van a la Iglesia.

En la practica para estos cristianos, Dios si existe, y dicen que "creen" en Dios, pero es un Dios de "imaginacion" teorico. Un Dios de "oidas" que siempre oyeron que Dios existe, y que no esta bien el "negarlo" y se ofenden si les dice uno, que se enganan, pero que ellos no creen in Dios.

Si les pregunta cual es el primer mandamiento de la ley de Dios quedan, sorprendidos, mudos, y ni lo recuerdan.

MIRA, AMIGO, el primer mandamiento de la ley de Dios es amar a Dios sobre todas las cosas. Fijate bien, sobre todas las cosas. Pues, bien llega el Domingo que es el "dia de Dios"; y tu mi buen amigo. Te amas a ti y a todas las cosas que haces sobre Dios. Para ti, Dios, el Domingo es lo ultimo, la ultima carta de la baraja de tu vida. Para ti el Domingo en "tu dia" no el de Dios. Los mas considerados, si les queda tiempo llegan a la misa mas tardia de la noche, casi al terminar, y todavia dicen "por poco no oigo Misa."

Yo diria que algunos el Domingo es el "dia de Dios" por cumplimiento cumplo y miento. Para otros el Domingo hay que ir una hora a la iglesia para no condenarse, pero no porque es "el dia de Dios."

Infelices cristianos, Dios, nuestro Padre, ha querido que el Domingo sea "el dia de Dios" para que vayamos al templo que es Su casa, y la casa de todos sus hijos, para que Le visiten, verlos a todos, hablar con ellos, que le expongan todos sus problemas y necesidades. Para bendecirles, darles todo lo que necesitan para la semana.

A TODOS LES tiene preparado un banquete, y quiere se sienten a comer ese Cordero, ese Pan celestial que se ha sacrificado para ser alimiento y pan de vida eterna. Y que poquitos son los que se sientan, y aceptan esta invitacion del Padre, pasan anos, de muy tarde en tarde, y otros ni se presentan, y desprecian la invitacion a ir a la casa de su Padre.

Si somos sinceros y decimos que creemos en Dios y que es nuestro Padre, a un padre, se le respeta, se le obedece y se ama. En este caso, querido amigo, el que manda que vayamos a la iglesia, no es el Papa, ni los obispos, ni los curas, es nuestro Padre Dios, en el tercer mandamiento de Su ley, que es ley natural, luego si no voy, no respeto, no obedezco, no amo a Dios, no me considero su hijo, practicamente me porto como un incredulo, como un ateo, y el escandalo que doy a mis hijos, familiares y amistades, es como si fuera un hipocrita que llevo la etiqueta y apellido de cristiano cuando no lo soy.

HAY QUIENES marcan en el calendario con lapiz rojo las fechas mas importantes e inolvidables, para un cristiano de cuerpo entero, todos los Domingos del ano los debia marcar de rojo porque como Dios, nadie le ha amado, le ama y le amara. Porque todos los amores en esta vida hacia nosotros, comenzaron con la vida y terminan con la muerte, el amor de Dios hacia ti, amigo, no tuvo principio, ni tendra fin. El amor de Dios hacia ti es siempre, siempre, siempre...

Amigo, quisiera que desde hoy comenzaras a ser un propagandista del "dia de Dios", el poder de la propaganda, es inconmensuable.

Hay que poner de moda a "Dios", no porque no exista, ni porque este ausente, sino porque es de vital necesidad para los hombres que son nuestros hermanos, y son Sus hijos.

COMIENZA DESDE hoy a hacer circular este slogan, "Haga circular el rumor de que Dios existe."

Propagando este slogan, escribiendolo en cartelitos en los comercios en las oficinas, en las consultas, en las defensas de los carros, asi estaras contribuyendo a hacer un mundo mejos. El recuerdo de Dios, es el regalo mejor para los hombres.

LA BIBLIA

La Version Yavista de la Creacion

La Creacion y La Caida

"El fue el primer gran teologo israelita. Dio a su nacion una epopeya nacional y la primera gran obra teologica del mundo. Su relato del Paraiso dio a nacer mil obras. Los nombres de sus protagonistas en Genesis han tenido fama mundial desde hace dos mil anos. El ha sido la corriente principal de influencia sobre teologos judios y cristianos en todas las eopcas y su influencia sobre su propia nacion y el mundo entero le han hecho mas que comparable con Homero. Sin embargo, y a pesar de toda su habilidad como contador de cuentos, no sabemos ni su nombre."

EL YAVISTA, el Padre Peter Ellis, CSSR

Utilizando un escenario increiblemente grande, desde la creacion a la conquista de Trans-Jordania, el gran teologo que conocemos solo como Yavista pinta un cuadro epico que nos da el fondo para todo el Pentateuch.

En un estilo claro e inconfundible que combina vision psicologica con la destreza de un relatador de historias; el nos ensena a Yave como el dueno de esa historia que da sentido a la peregrinacion del hombre y la voluntad divina.

LOS ERUDITOS biblicos concuerdan en que la historia Yavista fue redactada en Juda durante el reino de Salomon (cerca 950 B.C.); una epoca de paz y prosperidad que vio el crecimiento de Israel desde un satelite de los Filisteos a una potencia mundial en solo ocho decadas.

Fue una epoca de mucha actividad literaria. Produjo las historias de la subida del Rey David (1 Sam. 16-2 Sam. 5) y la sucesion de Salomon al trono del Reino Unido (2 Sam. 6-20; 1 Reyes 1-2).

Lo Yavista veian mas alla del dominio politico de Israel a las condiciones religiosas que provocaban dudas con necesidad de respuestas.

PORQUE SUFRIA el hombre? Porque tuvo que sudar y morir? Porque las naciones y las razas estaban siempre en conflicto, desconfiados con falta de entendimiento? Porque el hombre si veia siempre enredado en pacado y egoismos?

Iluminado por la divina inspiracion, los Yavistas meditaban estas temas viendo las tradiciones rancias de su pueblo.

El resultado revelo que el estado del hombre, su tragica condicion humana, es el resultado natural de sus propias acciones, no la accion de Dios.

DIOS UTILIZO el talento literario de los Yavistas para mostrar al hombre como su divina voluntad transforma el rechazo y la ansiedad para pecar y su egoismo del hombre, interviniendo en la historia directamente atraves de la divina providencia.

Los Yavistas en su relato de la creacion muestran a Dios como un alfafrero creando el hombre con amor y cuidado dandole aliento. El hombre es debil y mortal pero vitalizado por el mismo espiritu recibido de Dios.

A diferencia de los animales, sobre los cuales el hombre muestra dominio, se relaciona a Dios personalmente y a cambio recibe un companero de dignidad y naturaleza igual al suyo.

CON PROFUNDA clarividencia psicologica del hombre los Yavistas describen la tantas veces repetida historia de pecado que es la Caida (Gen. 2).

La autodecepcion y la razionalizacion provocado por un deseo de ser mas importante preceden un pecado cometido bajo presion de parte de otro.

Como un incendio en una campino reseca, la rebelion del hombre contra Dios se extiende, y pecado sigue pecado. El primer pecado es siguido por el primer asesinato (Gen. 4:8), matrimonios poligamos (4:19) venganza (4:15) y el aumento de maldad (Gen. 6:5).

PERO LA descripcion del origen y generalidad del pecado por los Yavistas se suaviza con la promesa de Dios de reconciliacion (Gen. 4:8) y la confirmacion de que el hombre no esta amarrado por la fuerza de la maldad.

Con destreza los Yavistas surten las respuestas a los dilemas del hombre sobre su existencia y ocaso. Ensenan que el logro humano no es lo que forma la historia y que el pecado humano no desvia el plan de Dios.

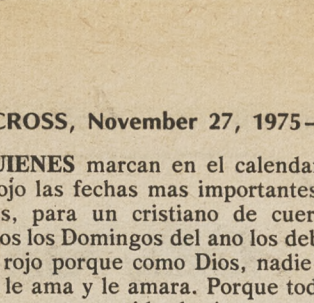
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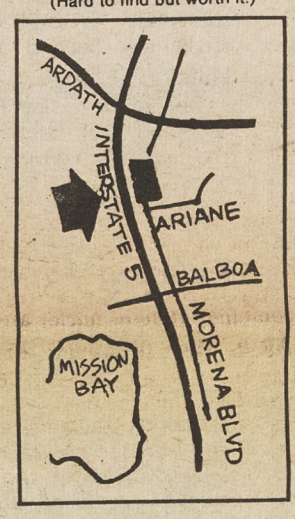
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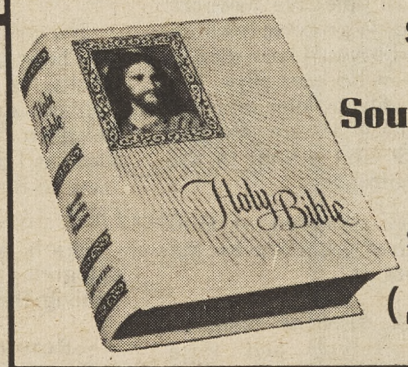
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Talking Point I

Holland, a Vatican problem area?

The center for much that has caused consternation at the Vatican in recent years, a place where dissent between conservative and progressive attitudes has been marked, Holland awaits a successor to its Catholic leader Cardinal Bernard Alfrink—but who?

By Mil Chipp
Special to Southern Cross

Cardinal Bernard Alfrink, a sober, matter-of-fact but pious man who studied in Rome and Jerusalem and worked for many years as a professor of exegesis, is a man in the middle. He is caught between maintaining the unity of Holland's 5.2 million Catholics and maintaining peace with the Vatican.

Internal squabbles between so-called Dutch progressives and conservatives as well as strained relations with the Roman Curia have been repeatedly described in both the international secular and religious press.

A TEMPORARY HALT has been called because Cardinal Alfrink, archbishop of Utrecht and primate of the Dutch Episcopate, turned 75 in July and submitted his resignation to the Pope, a traditional procedure since the Second Vatican Council ended in 1965.

But so far, Pope Paul has neither accepted the resignation nor asked the cardinal to remain in office a while longer. As a consequence, the Dutch Christian community anxiously is awaiting Rome's decision on his successor.

The Netherlands has been divided on the question of religion for centuries. A 1970 census showed 40 per cent of the population was Catholic, 30 per cent Protestant, 25 per cent nonbelievers and 5 per cent espoused Asian, Moslem or American religions. Since 1960, the traditionally well-organized Catholics have disintegrated into conflicting, even extremist factions.

AMID DISSENT between conservative and progressive attitudes, a large and mainly youthful group has arisen which is indifferent and no longer attends church. So the 40 per cent Catholic figure has grown questionable.

Tensions with the Vatican have resulted because many progressives have demanded that the strict authoritarian leadership of the Vatican be replaced by more democracy, dialogue and cooperation. This has led to conflicts that would have been unthinkable among Catholics only a few years ago.

In 1961, the Italian translation of the pastoral letter of the Dutch bishops was banned because, according to Rome, it was too enthusiastic about the imminent Vatican Council. In 1965, the Holy See opposed Dutch theological theories on "the real presence of Christ in the Eucharist." In 1968, Rome condemned the Dutch **New Catechism**—a 1966 best-seller translated into several languages. In 1970, the Vatican showed little enthusiasm over the demands of the Dutch Pastoral Council to drop the celibacy vows for candidates to the priesthood.

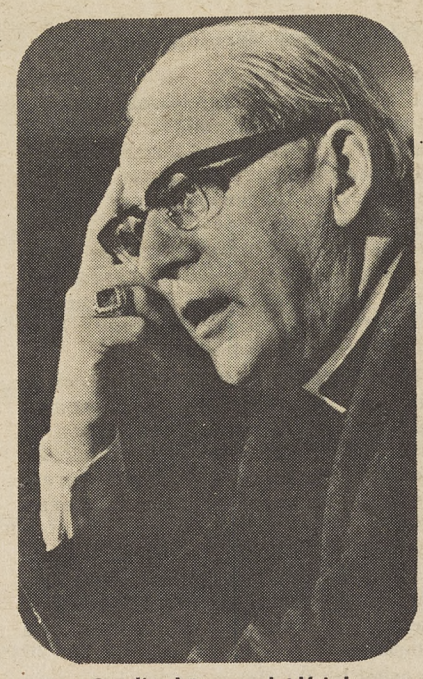
MEANWHILE, monasteries and seminaries in the southern provinces lost more and more priests and nuns, countless religious schools were closed, finances dwindled, and the number of theology students decreased by some 60 per cent.

With all these problems confronting him, Cardinal Alfrink has been known to sigh: "If only I had not been given this thankless task; if only I had remained an ordinary biblical scholar." His only consolation seems to come from such foreign outlets as "Pax Christi," an ecumenical peace movement of which he is president.

But who is to take up this difficult, even painful heritage?

The Dutch Episcopal Conference has submitted three candidates via Archbishop Angelo Felici, papal nuncio in The Hague. Although the names are a carefully kept secret, public opinion is very touchy on the issue of succession. And there is sharp controversy between the bishops themselves.

CONSERVATIVE Bishops Adrianus Simonis of Rotterdam, and Joannes Gijsen of Roermond, were appointed respectively in 1970 and 1972 by the Pope in spite of strong opposition from other Dutch bishops. The



Cardinal Bernard Alfrink

Vatican hoped the new appointees would steer a steadier course, which they did, but peace was never restored.

Insiders now feel that Rome will try to avoid further conflict by appointing an outsider, namely Cardinal Jan Willebrands. He is a 66-year-old Dutch theologian who has resided in Rome for years as president of the Vatican Secretariat for Christian Unity.

Cardinal Willebrands, an expert in world-wide ecumenical contacts, seems to be widely trusted by the dissident and even hostile clergy and laity of the divided Dutch Church.

His appointment could well herald a period of pacifism.

Talking Point II—live or let die

What of 'extraordinary means' and defective babies?

Parents and physicians "may very well have an obligation not to treat" defective infants in "extraordinary cases," according to Dr. Warren T. Reich, a Catholic moral theologian.

The problem of defective newborn children, he said, is growing because many children who would have died in the past "can now be kept alive, but perhaps with such serious physical and mental burdens of care that one wonders if there isn't a limit to the duty to keep them alive."

His comments appeared in **U.S. Catholic** magazine published by the Claretian Fathers.

REICH IS A SENIOR research fellow at the Joseph and Rose Kennedy Institute for the Study of Human Reproduction and Bioethics at Georgetown University. He is the editor in chief of the institute's **Encyclopedia of Bioethics,** to be published in 1977, and is a consultant on newborn children issues at two Washington, D.C., hospitals.

"The entire tradition of 'extraordinary means' in Christian medical ethics has been saying, in effect, that we are not bound to a blind vitalism-making efforts to prolong human life endlessly, regardless of risk or futility," Reich said.

The concept of extraordinary means has been applied primarily to dying adults, he explained, but it can be applied equally well to defective newborn children "if you accept the idea, as I think we must, that parents have to make these decisions for the child."

Reich said there are several categories of "extraordinary means." Among them:

—Reasonable hope of success. Reich said dying patients need not be subjected to "futile treatment" or to "excessive risk" or undergo treatment that is not medically accepted. "Even if a treatment is medically accepted and acknowledged, it might not be the proven way to treat a child at some state, say, of spina bifida (a neurological birth defect). By foregoing treatment, you're risking loss of life; yet you're not directly contriving the death of the child."

—Excessive burden. "Excessive pain or cost may be an obstacle for further treatment" of a defective child, Reich said, even though pain management and financial assistance for medical care is much better today.

Reich explained a third category with an example: "A terminally ill patient, an elderly man, is in the hospital and he needs specialized intensive care, available in the hospital. But he decides he wants to go home. He wants to be with his loved ones and live and die at home, if it's time for him to die.

"I DON'T THINK we can by any stretch of the imagination, call this direct suicide. He has simply said 'no' to medical treatment," Reich said, "because if he accepted treatment it would block out his chances of having higher values or goods in his life—of being surrounded by his family in his final days."

However, he stressed that parents must be careful not to make a decision to withhold treatment from a defective child for "negative quality of life reasons." Parents must ask themselves "if they're rejecting extraordinary treatment, or are they rejecting an 'extraordinary' human being."

He said the issue of defective newborn children—and whether or not their lives depend upon the presence of certain qualities—is the "test case, much more so than abortion, on whether Judaeo-Christian tradition and the societies influenced by it have placed too much emphasis on the value of human life."

IRONICALLY, the law may be more conservative than Church teaching. "It's commonly held, following the teaching of Pope Pius XII, that one is not obliged to use "extraordinary" treatment to preserve life," Reich said, but in the right circumstances "this might be judged as homicide by the law—as homicide by omission. We just don't know yet."

Reich said the conflict between ethics and the law could even be more pronounced. "As I view the matter, when you finally arrive at the point where it is clear that life-saving treatment is unreasonable or abusive, there could very well be an obligation not to treat. You could, in principle, have an ethical standard sanctioned by religion which means for a certain individual, 'You ought not treat,' and yet the law might require treatment."

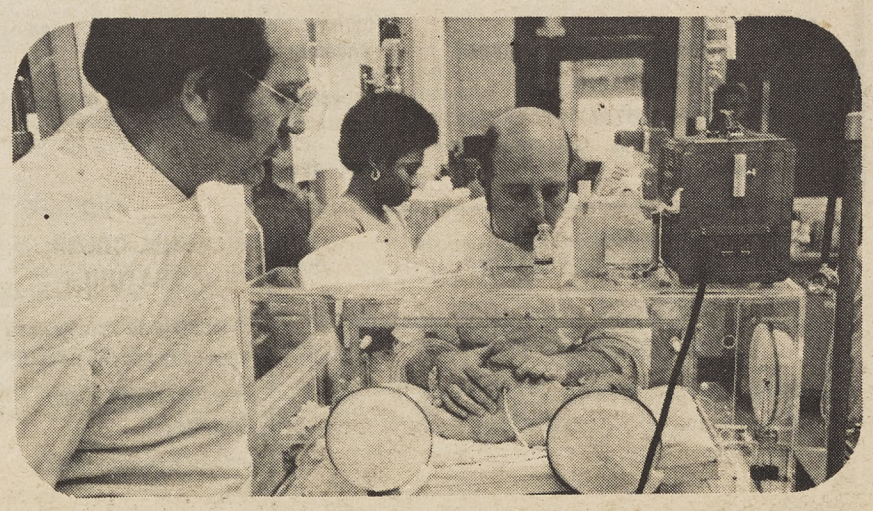
Reich noted that philosophers and physicians are openly discussing the possibility of directly terminating the lives of defective children. "A number of Protestant and Catholic theologians are tentatively suggesting that when a dying patient is beyond care, it may not make much difference whether he or she dies by passive or active euthanasia."

THOUGH REICH opposes the direct termination of an infant's life (sometimes called "pediatric euthanasia"), he said some doctors and ethicists see it as a "solution to a human dilemma."

Parents' expectations for perfect children have been raised by their "awareness that prenatal diagnosis and selective abortion are available," he said. "Disappointment with defects is very strong."

He added that many parents have a "very strong desire for material affluence and a severely disabled child threatens that desire. "And all this may be mixed in with a genuine desire not to see a child unhappy or suffering."

Physicians feel this pressure indirectly, he said, and they "especially dislike seeing a baby die slowly and painfully." Such pressure is making some physicians "wish there were a third way out."



Battle plan produced at meeting

Bishops to wage war against abortion, for housing and jobs

WASHINGTON (NC) — Their three-pronged offensive against abortion captured most of the headlines during their fall general meeting here last week, but the U.S. bishops took action on several other significant social and religious issues too.

For instance, they saluted the California Agricultural Labor Relations Act, calling it "a good law...that might serve as a model" for legislation in other states. But they warned that it was not automatically resolve all the problems involved" in the state's farm labor dispute.

IN A resolution, passed unanimously, the bishops encouraged state officials, the unions and growers "to cooperate with one another in implementing the spirit as well as the later of the law."

The resolution continued: "If experience indicates that either the statue itself or the administration (directed for the state by Auxiliary Bishop Roger Mahony of Fresno) needs to be improved, we pledge our support to this end."

In their battle against abortion, the bishops unanimously passed a "Pastoral Plan for Pro-Life Activities" which also covers euthanasia and related issues. They pledged to support educational and informational programs, social efforts to provide alternatives to abortion and public policy-legislative efforts at every level—national, state, diocesan and parish.

CALLING for organization at all levels, the bishops' pastoral plan encourages formation of "bipartisan, non-sectarian, pro-life" political groups in every congressional district in the country.

The plan notes, though, that these organizations will not be Church agencies, nor will they be "operated, controlled or financed by the Church."

Considering the problems of housing, unemployment and the economy, the nation's bishops urged "a decent home in a suitable living environment for every American family, an effective national commitment to full employment and a decent income policy for those unable to work because of sickness, age, diability or other good reason."

ASSERTING that the moral implications of these issues must be faced, the bishops promised social action and public pressure to meet human needs in these areas.

Interviewed by **Southern Cross** following his return from the meeting, Bishop Leo T. Maher said:

"The bishops showed great concern for social problems affecting the lives of people by working out programs to alleviate these burdens and endeavoring to bring together all sources of power to obtain better living conditions and to overcome unemployment" for those suffering in our society.

Commemorating the 10th anniversary of the Second Vatican Council's "Declaration of the Relationship of the Church and Non-Christian Religions", the bishops said the document had started a whole "new era" in Catholic-Jewish relations.

THEY PRAISED progress made so far but noted that much more needs to be done and urged Catholics to become more aware of their "spiritual bonds" to Judaism.

Commenting on the UN vote labelling Zionism as racism which came just prior to the bishops' meeting, Bishop Maher said,

"We stayed away from linking our relationship with the Jews to the political statements involved."

IN SIZE, the largest item on the bishops' agenda was a 194-page book revising their Program of Priestly Formation. The revision, which must still receive Vatican approval, was described as a strengthening of the earlier program and "tightening up" guidelines that were considered vague or confusing before. It also included a completely new section urging multi-racial and multicultural seminary training where appropriate.

In other action items, the bishops:

—approved a pastoral letter informing Catholics of the themes of the 41st International Eucharistic Congress in Philadelphia next August and urging spiritual renewal in preparation for the congress;

—pledged "continued support, encouragement and collaboration" for the Human Life Foundation, a Church-initiated organization that promotes natural family planning;

—established guidelines for men Religious who wish to become permanent deacons;

—approved the National Conference of Catholic Bishops-U.S. Catholic Conference (NCCB-USCC) 1975 budget and plans and programs, and all proposed changes in NCCB statutes and bylaws except one.

That one proposed change, an item two paragraphs long amid the hundreds of pages of documentation for the meeting, turned out to be the most debated item on the agenda and the only committee proposal that the bishops rejected in their whole meeting.

It proposed to end the limited voting rights of retired bishops, in order to bring the NCCB statutes into conformity with the Church's general norms, which say that only active bishops should have the right to vote in national episcopal conferences.

AFTER MORE than an hour of debate the bishops rejected the revision and kept the vote for retired bishops, although they had been told that the Vatican wanted them to accept the revision.

Unlike other bishops' meetings in recent years, the November meeting in Washington was not faced with public demonstrations or picketing.



'PENITENT' BISHOP—Father Thomas Krosnicki of the bishops' liturgy office demonstrates an optional rite of penance at one of the new workshop sessions during the U.S. bishops meeting in Washington, D.C. Holding the book, right, is Father John Rotelle, head of the office. Bishop Walter W. Curtis of Bridgeport, Conn., chairman of the liturgy committee, is the "penitent."—NC photo

Bishop predicts Church support for civil rights of homosexuals

WASHINGTON (NC) — The outgoing chairman of the U.S. Catholic bishops' Committee for Liaison with Priests, Religious and Laity predicted last week that the bishops will support a guarantee of civil rights for homosexuals.

"I think the bishops would want to see that the civil rights of these people are guaranteed," Bishop Warren Boudreaux of Beaumont, Tex., said at a press conference during the general meeting of the National Conference of Catholic Bishops. "I don't see how they could do anything else."

ASKED ABOUT opposition of some bishops to the employment of homosexuals as teachers, Bishop Boudreaux said, "I won't say what individual bishops would do, but I stand by my belief that there is support for basic civil rights and job opportunities."

But he did not say when or in what form such support would come.

One of the groups meeting with Bishop Boudreaux's committee was Dignity, an organization of "gay" (homosexual) Catholics and their supporters.

REPORTING to the bishops, Bishop Boudreaux said Dignity leaders made it clear that they did not expect the bishops to support their lifestyles or the morality of their actions.

All they wanted, he said, was support from the Church on civil rights, support for pastoral efforts toward gays and the establishment of a broad-based committee to study related issues.

Confession or Communion first?

'It is child's choice,' abp. says

WASHINGTON (NC) — Archbishop William D. Borders of Baltimore has reaffirmed the American bishops' stand that a child can choose which sacrament to receive first—confession or Communion.

The archbishop, outgoing chairman of the education committee of the U.S. Catholic Conference (USCC), said at the fall meeting of the Catholic bishops here that he was reaffirming the position publicly because of "some confusion" in the matter as a result of a recent letter by Cardinal Jean Villot, papal secretary of state, to the bishops of Italy.

IN THAT letter Cardinal Villot stated that first confession must precede First Communion.

Archbishop Borders' committee reported to the bishops two years ago that in its interpretation, preparation for first confession should precede preparation for First Communion, in order that the child would be free to receive the Sacrament of Penance, but that the child could not be forced to go to confession before Communion.

"The American bishops accepted a pastoral interpretation of the Code of Canon Law and other Vatican directives in regard to these questions," Archbishop Borders said in his report Nov. 19.

"This interpretation and the subsequent guidelines drawn up in many dioceses respect the rights of the parents, pastor, catechist and child to determine the time for the first reception of these sacraments.

"IT ALSO respects the right of every Christian to receive the Eucharist without prior reception of penance unless one is in the state of serious sin," Archbishop Borders said.

"At the same time the right of the child to be adequately catechized regarding the Sacrament of Penance prior to First Communion is also recognized, so that the child is truly free to receive either sacrament first.

"The letter of Cardinal Villot does not change the law of the Church on which this interpretation is based nor does it contradict this interpretation, and so it does not require any change."

In a new conference later, Archbishop Borders said that sociological, psychological and educational differences occur from country to country, and he assumed that Cardinal Villot's letter to the Italian bishops was meant to respond to the situation in Italy.

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Preface — Requiem Mass

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Focus on Penance

CCD plans workshop series

All priests and religious education coordinators are urged to attend a workshop on "The Catechetical Implications of the New Rite of Penance" sponsored by the diocesan CCD office on Thursday, Dec. 11.

Conducting the workshop will be Sister Adele Morgan of New York, a curriculum consultant for Winston Press. The emphasis will be on the practical implications of the new rite for different ages and grade levels.

"WE URGE priests and coordinators to attend this workshop together," said Father William Gold, CCD director, "so that they can work more effectively as a team in preparing their parishes for the new rite."

The workshop will be offered at DeSales Hall at the University of San Diego, and will begin with Mass at 9 a.m. The workshop will follow from 9:30 until noon, and the day will close with sack lunch. Beverage and dessert will be provided.

Sister Morgan will also offer a series of workshops on the same subject for religion teachers and parents at four locations.

THESE INCLUDE Our Lady of Peace Academy, San Diego, 7-9:30 p.m., Friday Dec. 12; St. Mary Star of the Sea church, 1:30-4 p.m., Saturday, Dec. 13; St. Mary's school, Escondido, 1:30-4 p.m., Sunday Dec. 14; and St. Mary's school, El Centro, 7-9:30 p.m., Monday, Dec. 15.

Two renewal credits will be given to those attending with diocesan CCD credentials, and $1 donations will be accepted to help cover costs.

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BYZANTINE GROUNDBREAKING—The first church for Holy Angels Byzantine-rite parish, founded in 1958, will soon be built at the intersection of Interstates 8 and 805, San Diego. Msgr. Henry Keane, Mercy Hospital chaplain, representing the San Diego diocese, breaks ground for the structure Nov. 9 as Holy Angels pastor, Rev. Joseph Radvansky, center, reads from the program during the ceremony. In the background looking on are Father Dennis Krouse of the diocesan St. Francis Seminary who also has faculties for the Melkite Rite in the diocese, and Rev. Michael Kurylyo, pastor of Our Lady of Perpetual Help Ukranian-rite church.

In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. — Amen.

ADAMS, Theodore A. Husband of Mercedes Adams, father of Henry, Theodore and Anthony Adams, also 12 grandchildren and two great-grandchildren. Requiem Mass, Nov. 15, St. Anne's Church.

Goodbody's Ivy Chapel

BREISTER, Chester J. Husband of Irene Breister, father of Robert Breister, brother of Mary Zuraueski, Sophie Radlowski and Leona Urbanski, also four grandchildren. Requiem Mass, Nov. 21, Our Lady of Grace Church.

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CHAVEZ, Maria V. Aunt of Maria Morefield, Elva Castillo, William McDuffie, Jose Luis Torres, Anthony and Robert Chavez. Requiem Mass, Nov. 17, Our Lady of Guadalupe Church.

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COOK, Luz M. Wife of Roy Cook. Requiem Mass, Nov. 15, Our Lady of Guadalupe Church.

Goodbody's Ivy Chapel

GUGLIUZZA, Lucy C. Mother of Mrs. Mary DiBella, Mrs. Rose DiBella, Joseph Ottino and Victor Gugliuzza, sister of Iola Boffeli. Requiem Mass, Oct. 29, Holy Spirit Church.

Goodbody's Blvd. Chapel

GREEN, Victoria C. Mother of Donald M. and James J. Green also three grandchildren. Requiem Mass, Nov. 17, St. Didacus Church.

Goodbody's Blvd. Chapel

MONTIERO, Ernest. Husband of Elvera Monteiro, brother of Mary Correia. Requiem Mass, Nov. 17, St. Agnes Church.

Goodbody's Ivy Chapel

GRACE, John L. Father of John L. Grace Jr. and Mrs. Arise Keptener, brother of Elizabeth Ryan and Dorothy Woodruff, brother of Arthur Grace, also two grandchildren and six great-grandchildren. Requiem Mass, Nov. 12,

Goodbody's Blvd. Chapel

RABASCO, Rosalia. Wife of Pasquale Rabasco, mother of Robert Rabasco, sister of Catherine Saporito, Lucy Mastronardi, and Frank Spoto, also four grandchildren. Requiem Mass, Nov. 18, Blessed Sacrament Church.

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'Ecumenical parish' sets Advent workshop

To open Advent celebrations in their individual churches, members of the College Area Ecumenical parish are sponsoring "In Word and Song", a workshop for church choirs and musicians at Blessed Sacrament parish, San Diego, beginning at 2 p.m. this Sunday, Nov. 30.

David Yantis of San Diego will conduct the workshop and he is "a nationally known religious music composer, singer and guitarist," according to Father Daniel Dillabough, Blessed Sacrament associate pastor.

MEMBERS of the College Area Ecumenical Parish include Blessed Sacrament, Christ Church of San Diego, College Park Presbyterian and Wesley United Methodist churches. The congregations work together to sponsor many activities and programs and to foster ecumenical understanding.

The workshop will begin at 2 p.m. followed by supper at 5 p.m., and it will conclude with Blessed Sacrament's regularly scheduled 6 p.m. folk Mass.

"AT THE Mass a combined 200-voice choir representing all the churches will sing, and the Rev. Robert Ard, pastor of Christ Church, will deliver the homily," Father Dillabough said.

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Father Burke to speak to priests

"The Now and Future Church" is the title of a workshop to be offered for priests of the diocese at the Benedictine Convent of Perpetual Adoration, San Diego, by Paulist Father Eugene Burke.

The workshop will be offered twice, on Tuesdays, Dec. 9 and 16, from 1:30 to 3 p.m., and is sponsored by the diocesan Office for Continuing Education of the Clergy directed by Father William Ortmann.

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A look at books

THE FATHERS OF THE CHURCH by Father Donald W. Wuerl. Huntington, IN, Our Sunday Visitor Press. 144 pages, $2.50.

The history of the Catholic Church always fascinates me. The very questions that we ask today had to be asked and debated in almost every generation.

Immediately following the lives of the Apostles came the centuries of the great fathers of the Church. Bishops, deacons, even laymen—these were the writers who made Christianity "relevant" to their generation. They also cast important light on current doctrine and practices.

Father Wuerl's finely written book tells us just enough about the life and work of these great men (no women, I'm sorry...) to make us all want to go out and read more. The book is a definite success in what it offers, and what it promises.

Among the authors covered are Ignatius of Antioch, Justin Martyr, Ambrose, Augustine, the Gregories, Basils and Leos. A fascinating book!

PROPHET OF REUNION by Father Charles Angell and Father Charles La Fontaine. NY, Seabury. 224 pages, $6.95.

Father Paul Wattson of Graymoor was already something of a legend when I was in the seminary. He had been an Anglican priest who effected the first corporate reunion of a Protestant religious group with Rome.

He founded the Society of the Atonement on the Franciscan rule, encouraged by Mother Luana, who started a society for women with the same title. Their special purpose was the corporate reunion of Anglicans and Roman Catholics.

Father Paul was the prophet of an idea whose time was still a generation away. If it's any consolation, he had as much trouble with Episcopal bishops as he did with Catholic bishops. And in that lies the very interesting story that is detailed in this volume. Fine reading for all the family.

Father Charles Dollen



HOLY YEAR 'SONG-PLAY'—Delores Hall and William Hardy Jr. sing in "Your Arm's Too Short to Box with God," a song-play commissioned by the Italian government for the Holy Year. The gospel celebration of Christ's life and resurrection opened its U.S. run at Ford's Theater in Washington, D.C.—NC photo

On the screens

From Catholic Film Newsletter

ROYAL FLASH—as chronicled in a popular series of novels by George MacDonald Fraser, Harry Flashman is a cad of the first rank.

Having incurred the wrath of Otto von Bismarck (Oliver Reed), Flashman (Malcolm McDowell) finds he must double for a prince in a silly scheme to unite Germany under the Prussian king.

Director Richard Lester has ample opportunity for spoof and farce here, but is only able to bring it alive occasionally. Alan Bates alone seems comfortable with his role, as a casual villain. **Morally unobjectionable for adults.**

TV MOVIES include **Night Flight from Moscow** (Nov. 29, NBC, 9 p.m.)—1973 plot-counterplot, shot down by critics and audiences alike, with Yul Brynner, Henry Fonda, Dirk Bogarde. **Morally unobjectionable for adults.**

The Laughing Policeman (Nov. 30, ABC, 9 p.m.)—Walter Matthau as a hardbitten cop on the trail of a mass murderer in San Francisco. Excessive emphasis on violence and crude language. **Morally objectionable in part for all.**

Butterflies are Free (Dec. 1, NBC, 9 p.m.(sparkling adult comedy about a young blind man and the two women in his life, with Goldie Hawn, Edward Albert and Eileen Heckart. **Morally unobjectionable for adults.**

Tora! Tora! Tora! (Dec. 5, CBS, 8 p.m.)—unfocused wartime epic about the attack on Pearl Harbor. **Morally unobjectionable for adults, adolescents.**

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Show notes...

"Sing Your Praise to Him," TV Mass for shut-ins, Sunday, KCST, Channel 39, San Diego. For missalettes: Diocesan Office of Radio and Television, P.O. Box 1127, San Diego, 92111.

"Who is my Neighbor?" ecumenical religious program coordinated by Sister Monica Clark, co-hosted by Rev. James Watkins, 8 a.m. Sundays, KCST, Channel 39, San Diego.

"Religion in the News," with Father Patrick Foley and Rev. James Watkins, 5:45 a.m. and 8:55 p.m. Sundays, KFMB Radio, San Diego.

Orchestra Concert, presented by Jewish Community Center, Sunday, Nov. 30, 8 p.m., Horace Mann Junior High School, 54th and Trojan, San Diego. Phone 583-3300.

Chula Vista Starlight Yule Parade, 13th annual event, 7 p.m. Monday, Dec. 1, down third Avenue from H to E Street.

Mission Players to present musical

The Old Mission Players, a new community theater group, will present the musical "You're a Good Man, Charlie Brown" in four performances next month.

Show dates are Dec. 5-7 at 8 p.m., with a 3 p.m. performance Dec. 6, at Nazareth School auditorium, adjacent to Mission San Diego.

Charles Pellor is director and Dr. Jean Coates is supervising the music. Special rates are available for children, seniors and groups. More information is available by phoning the mission at 283-7319.

Symphonic Chorale set for Immaculata

Charles Ketcham, who conducted the San Diego Symphony in a "first" concert in the Immaculata Nov. 9, will return to the chapel on the USD campus to direct the San Diego Symphonic Chorale in a Christmas program Sunday, Dec. 7, at 8 p.m.

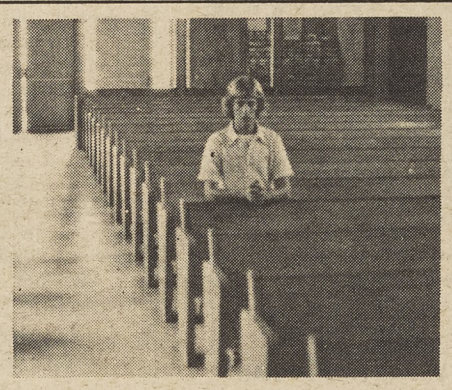
Tickets are $3 for front seating and $1 for side and rear seating.

Tickets may be purchased at the door or reserved by sending a check with a stamped, self-addressed envelope to the Immaculata, Alcala Park, San Diego, CA 92110, or by calling 296-6321.

Msgr. John R. Portman, pastor, said "Under his (Ketcham's) direction the symphony gave an outstanding musical evening at the Immaculata. Their performance was enhanced by a perfection of acoustical quality rarely heard."

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From prostitution to population

Pipeline pumps problems for Church in Alaska—Abp. Ryan

By Barbara Oliver

ALBANY, N.Y. (NC)—The Alaska pipeline is already pumping problems, according to Archbishop Joseph Ryan of Anchorage. He commented on changes in the 49th state during a visit to his hometown of Albany.

(The archbishop Nov. 4 was named coadjutor to the military vicar of U.S. armed forces.)

A PIPELINE spinoff issue, for example, is legislation of prostitition. Catholics and non-Catholics alike are up in arms over a state legislature bill to decriminalize prostitution.

Archbishop Ryan said the move to legalize prostitution is "being pushed because of the pipeline." The Alaska Catholic Conference is preparing a statement against prostitution which will be presented to the governor and legislators.

"It is morally wrong, and we are going to do all that we can not to have it decriminalized," he said.

DRINKING and fighting are other problems exaggerated by the Alaskan pipeline. Workers are not allowed to have alcohol at their camp sites so they crowd into taverns in local small towns.

Many drink heavily and then get into barroom brawls, many racially motivated. They often involve blacks and whites from Southern states.

Archbishop Ryan suggests that better recreational programs be developed for the workers along the pipeline, so that drinking no longer is one of the few means of relaxation. He agrees with camp officials that drinking should be allowed in the camps to prevent overcrowding in the small town bars.

THE PIPELINE is forcing a change in the lifestyle of many Alaskans, said Archbishop Ryan. "It has disturbed many people who moved to Alaska to escape big city living," he said. For example, in one year the town of Valdez, where the pipeline terminates, has grown from 900 to more than 7,000.

Accompanying this boom is an expansion of the Church in Alaska. Archbishop Ryan said two new parishes recently were founded in the Archdiocese of Anchorage, while two additional parishes are also needed.

Even before the pipeline boom, the Church there faced the problem of a shortage of priests and religious to staff parishes and institutions. As a result, the Church has taken a progressive stand on the use of women religious as pastoral ministers.

Archbishop Ryan said Anchorage has developed a rural ministry team of women religious who serve as associate pastors at parishes "out in the bush." The Sisters visit these parishes each week to celebrate the Liturgy of the Word. There, they also deliver homilies and distribute Communion. They visit the sick and work as catechists.

MOST OF the parishes in the Anchorage archdiocese are staffed by only one priest, and some are without a priest. So, because of the large number of people who attend Mass each week and receive Communion, Archbishop Ryan has encouraged the Sisters to assist as eucharistic ministers.

Archbishop Ryan said that at the Catholic hospital, located on the island of Kodiak, a Sister works as a registered nurse and also brings Communion to the patients.



USD FAST MEAL—These students at the University of San Diego eat broth while participating in the campus community's "Fast Day for a World Harvest". The money saved by the cafeteria from those students who chose to eat broth instead of a full meal was contributed to the American branch of the Oxford Committee for Famine Relief. The 24-hour fast, which began at midnight Nov. 19, included an all-night prayer vigil, Scriptural Rosary, Mass and speaker rallies.—SC photo

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aka INEZ CAROLINE BARKER,
Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned c/o CLEMENT J. O'NEILL, Attorney at Law, O'NEILL and MUNAK, 1357 Rosecrans Street, Suite "C", San Diego, California 92106, which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.

Dated: November 20, 1975
/S/ GEORGANNA HOLMES
Executrix of the Will of the above named decedent.
CLEMENT J. O'NEILL
Attorney at Law
O'NEILL and MUNAK
1357 Rosecrans Street, Suite "C"
San Diego, California 92106
Telephone: (714) 224-2975
Attorney for Executrix.
SC: Nov. 27, Dec. 4, 11, 18, 1975

FICTITIOUS BUSINESS NAME STATEMENT
FILE NO. 75 9299

The following persons are doing business as:
SUMMIT COUNTY GUITAR COMPANY
at 2800 University Avenue
San Diego, California 92104
1. PAUL WILLIAM MARTIN
4444 Arch Street
San Diego, Ca. 92116
2. WILLIAM JOSEPH TRUDELL
2637 Vancouver Ave.
San Diego, Ca. 92104
This business is conducted by a limited partnership.
/S/ WILLIAM J. TRUDELL,
General Partner
This statement was filed with the County Clerk of San Diego County on October 30, 1975.
SC: Nov. 13. 20, 27, Dec. 4, 1975



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Sinking threatens Mexican cathedral

In MEXICO CITY, hundreds of workers are laboring underground at depths of more than 130 feel to stop the sinking of Mexico City's cathedral, which dates back to 1563.

The historic cathedral, facing the presidential palace, has been a victim not only of subsiding subsoil but also a subway built years ago. A support system of 286 pylons is being installed.

Quinlans file appeal in respirator ruling

In MORRISTOWN, N.J., the parents of 21 year-old Karen Quinlan appealed a superior court judge's ruling denying permission to turn off a respirator that has kept her alive in a coma for seven months.

The New Jersey Supreme Court announced shortly afterward that it would take the case directly, bypassing the appellate division of superior court and would decide the case on an "accelerated basis."

Catholic political party may develop

In KANSAS CITY, Mo., **The National Catholic Reporter** said the U.S. bishops' support for a nationwide system of citizens lobbies against abortion is a "highly political act" that may upset the balance of party politics in this country.

In an editorial, Nov. 28, the newspaper maintains that if a "pro-life citizens lobby," urged by the bishops, "energizes a Catholic note, the bishops will have succeeded—probably against their intent—in creating a Catholic party."

Bishops' budget set at nearly $4 million

In WASHINGTON, the national conference of Catholic Bishops (NCCB) has approved a $3.876 million budget for 1976 operation of the NCCB and the U.S. Catholic Conference, the bishops' civil agency.

The budget marks an increase from a level of $3,259,500 in 1975, and shows projected income of $3,236,000 from diocesan assessments; $495,000 in earnings from operating reserves; $65,000 from Religious communities and $80,000 from other sources.

Fitzgerald allowed Catholic gravesite

In WASHINGTON, the archdiocese permitted transfer of the remains of novelist F. Scott Fitzgerald and his wife, Zelda, to St. Mary's Catholic cemetery in Rockville, Md., where he was refused burial 35 years ago.

Baptized a Catholic, the author was denied Catholic burial by Church authorities on the grounds that he was not a practicing Catholic and that his books were not suitable reading material.

Vatican letter to vicar questioned

In VATICAN CITY, Vatican spokesmen are making no immediate comment on reports that Pope Paul sent a warm personal letter to Archbishop Hilarion Capucci, imprisoned by the Israel government on charges of gunrunning for Palestinian guerrillas.

The Melkite-rite patriarchal vicar for Jerusalem was sentenced to 12 years imprisonment by an Israeli court for smuggling arms and explosives from Lebanon to Israel to aid the Palestine Liberation Organization headed by Yasser Arafat.

Illegal alien study raises population

In WASHINGTON, preliminary results of a $1 million study being done for the U.S. Immigration and Naturalization Service indicate that there are eight million illegal aliens in the United States, five million of them from Mexico. Previous estimates have ranged from four to 12 million.

INS believes that the impact of non-Mexican illegal aliens is greater, because many non-Mexicans enter as students or tourists and have skills or education which enable them to compete for higher paying jobs. Large numbers of Mexican illegals end up in farm labor or jobs requiring unskilled labor.



RALLY AGAINST ANTI-SEMITISM—Survivors of Nazi concentration camps join a rally in New York City to protest the UN resolution declaring Zionism a form of racism. In a statement read at the rally, Cardinal Terence Cooke rejected the anti-Semitic nature of the UN resolution.—NC photo

Action in Uruguay 'would be suicide'

In MONTEVIDEO, Uruguay, "This is a time for reflection and not social action," said a highly-placed Catholic clergyman in explaining the current situation of the Church in Uruguay.

He said it would be "suicide" for the Church to confront the government because the Church "is institutionally weak." Another obstacle, he said, is that most of the 12 bishops are conservative and not inclined to activism.

Jadot tells merits of St. Elizabeth

In PORTLAND, Ore., Archbishop Jean Jadot, apostolic delegate to the United States, told members of the National Council of Catholic Women to preserve the heritage of St. Elizabeth Ann Seton and to bring the values she represented to society.

"From the time of Mary, our mother in faith," he said, "women have played a central role in the mission of Christ." And Mother Seton, the first U.S.-born saint, "epitomizes the invaluable and incalculable contributions that women have made to the Church."

Philippine bishops called 'subservient'

In MANILA, The Philippines, the underground Civil Liberties Union (CLU) described the majority of Catholic bishops in this country as subservient to the martial law regime of President Ferdinand E. Marcos.

The CLU, which went underground when martial law was imposed by Marcos on Sept. 21, 1972, also claimed the conservatism of the bishops was hurting the credibility of the Church's efforts to get martial law lifted.

Bolivians sorry for missionary's murder

In INDEPENDENCE, Iowa, thousands of Bolivian people ask forgiveness for the death of Raymond Herman, the Dubuque archdiocesan priest murdered while working on the missions in Bolivia, said a fellow missioner at Father Herman's funeral here.

The Bolivian people also plead "Do not abandon us," said the missioner, Father Leon Connolly, also a Dubuque archdiocesan priest. Father Herman was murdered during a robbery Oct. 20.

News in short . . .

COCHIN, India—Sister Dinha, a Carmelite nun, has become the only woman and only Asian to be elected to the Central Council of the International Federation of Catholic Universities.

NEWARK, N.J.—Cardinal John Dearden of Detroit will lead the last regional bishops' "Liberty and Justice" hearings here Dec. 4-6.

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EVENING COURSE OFFERINGS • SPRING SEMESTER BEGINS JAN. 29

Dept.	Descriptive Title	Instructor	Evening	Time	Room
Accounting 2	Principles of Accounting II	Naggar	Th	6:30-9:25	S227
Anthropology 255	Behav. Perspectives in Business: Anthro., Ethnology & the Third World	Young	W	6:30-9:25	S317
Art 6	Design	Spuehler	TTh	6:30-9:25	C139
Art 190B	Sculpture	Nobile	MW	5:30-9:30	C141
Bus. Admin. 101	Organ. & Mgmt.	Nouri	W	6:30-9:25	S233
Bus. Admin. 102	Human Behavior in Organiz.	Bruck	T	6:30-9:25	S233
Bus. Admin. 113	Financial Management	Bridenstine	W	6:30-9:25	TBA
Bus. Admin. 146	Business Law	McCabe	M	6:30-9:25	S233
Bus. Admin. 150	Management Science	Helmich	T	6:30-9:25	S234
Bus. Admin. 305	Marketing Management	Vidali	T	6:30-9:25	S227
Bus. Admin. 306	Financial Management	Hutchins	Th	6:30-9:25	S233
Bus. Admin. 311	Managerial Accounting	Naggar	M	6:30-9:25	S235
Bus. Admin. 312	Microecon. Analysis for Bus.	Holt	T	6:30-9:25	S235
Bus. Admin 313	Organization Behavior	Bruck	W	6:30-9:25	S227
Bus. Admin. 314	Management Science	Helmich	Th	6:30-9:25	S235
Bus. Admin. 330	Managerial Economics	Parti	T	6:30-9:25	S317
Bus. Admin. 354	Seminar in Intl. Business	Heck	Th	6:30-9:25	S317
Bus. Admin. 355	Behavioral Perspectives in Business: Anthro., Ethnology & the Third World	Young	W	6:30-9:25	S317
Bus. Admin. 390	Policy Formulation & Adm.	Nouri	M	6:30-9:25	S317
Economics 2	Principles of Micro-Econ.	Gardner	W	6:30-9:25	S235
Education courses:	See separate listing				
English 176	Creative Writing	Gerlach	T	7:05-10:00	C162
English 250	Seminar: American Studies	Clausen	T	7:05-10:00	C162
Environ. Studies 105:	Environ. Assessment Practices	Staff	T and W	4:00- 7:30-	S227 D229
French 126-226	Chronological Study of Lit. French Doctrines	Kriem	M	6:00-8:55	C164
History 12	Great Issues-West. Civ.	Ide	T	6:30-9:25	C151
History 108-208	Archaeological Methods	Moriarty	Sat.	8:00-Noon	Mission S.D.
History 174	Civil War & Reconstruction	Moriarty	Th	6:30-9:25	F117
History 100-200	Historian's Methods	Nasatir	M	6:30-9:25	F117
History 244	20th C Dictatorships:Seminar	Murphy	W	6:30-9:25	F115
History 280	The American West: Seminar	Brandes	T	6:30-9:25	F117
History 288	California: Seminar	Engstrand	MW	4:30-6:00	F117
Math 11	Elementary Mathematics	L. Pope	T	6:30-9:25	TBA
Philosophy 10	Introduction to Philosophy	Johnshoy	TSec.4	6:30-9:25	D226
Philosophy 25	Logic	Hurley	M	6:30-9:25	D226
Philosophy 155	Principles of Ethics	Ghougassian	ThSec.2	6:30-9:25	S232
Psychology 1	Introductory Psychology	Gallagher	TThSec.5	7:00-8:30	S312
Psychology 131	Theories of Personality	Valois	W	7:05-10:00	S312
Psychology 145	Social Psychology	Feulner	T	7:05-10:00	S300B
Psychology 146	Human Relations	Haney	MSec.2	7:05-10:00	S312
Pol. Sci. 15	Issues in Am. Pol. Sci.	Oddo	WSec.3	6:30-9:25	C150
Pol. Sci. 192	Politics in the USSR	Theil	T	6:30-9:25	F115
Pol. Sci. 244	World Politics, 1945 to Pres.	Oddo	T	6:30-9:25	C152
Pol. Sci. 263	Seminar in Research Design	Theil	M	6:30-9:25	C152
Pol. Sci. 275	Seminar: Am. Foreign Policy	Morin	Th	6:30-9:25	C152
Rel. Studies 11	To Believe or Not to Believe	Lindquist	Th	6:30-9:25	S315
Rel. Studies 12	Understanding the Bible	Lindquist	WSec.1	6:30-9:25	S316
Rel. Studies 12	Understanding the Bible	Keegan	MSec.2	6:30-9:25	S315
Rel. Studies 145	Christian Unity	Portman	W	6:30-9:25	S315
Rel. Studies 180	Eucharist	Krouse	W	6:30-9:25	S314
Rel. Studies 190	The Synoptic Gospels	McDonnell	MT	6:30-9:25	S314
Rel. Studies 191	Johannine Theology	Lindquist	M	6:30-9:25	S234
Rel. Studies 192	Pauline Spirituality	Dugan	T	6:30-9:25	S315
Sociology 145	Social Psychology	Feulner	T	7:05-10:00	S300B
Spanish 99	Adv. Conversation (2 units)	Sarre	TTh	4:10-5:05	TBA
Spanish 224	Epic Poetry & the Romancero	Graves	T	4:05-7:00	C163
Speech 150	Organized Meth. of Grp. Discussion	Van Vleck	M	6:30-9:25	C20
Speech 160	Adv. Oral Interpretation	Van Vleck	W	6:30-9:25	C20
Speech 193	Human Communication	Malloy	M	7:00-	S313
Theatre Arts 155	Theatre Workshop	Van Vleck	T	6:30-9:25	C20
Nursing 110	Nursing Process (0 units)	Staff	M	4:30-7:30	C181
Nursing 140	Nursing Science II	Staff	TLec	4:30-7:30	C181
		Staff	MWLab	8:00-4:00	
Nursing 150	Nursing Science IV (9 units)	Staff	TLec	4:30-7:30	C172
			ThF	8:00-4:00	
Nursing 152	Spanish for Health Professionals	Sarre	W	5:25-8:20	C181
Health Sci. 160	Health Education (1 unit)	Gulino	Th	4:00-4:50	C181

SCHOOL OF EDUCATION

130		Phil & Cult Fdns of Education	Lowry	T	7:00-	D209
131		Psychological Foundations of Education	Kester	M	4:00-	S300B
132		Curr. and Methods of Teaching	Kester	W	4:00-	S300B
134		Methods of Teaching Reading	Kester	Th	7:00-	S300B
190/290		Psychology of the Exceptional Child	Nelson	Th	7:00-	S313
193/293		Human Communication	Molloy	M	7:00-	S313
197/297		Curriculum for Severely Handicapped	Staff	W	7:00-	S300B
200		Research Design & Methodology	Martin	T	7:00-	S313
211		Adolescent Psychology	Staff	M	7:00-	S300B
215		Psychology of Human Development and Individual Differences	Martin	Th	4:00-	S300B
231		Curr. Innovations in Educational Methods for Independent Study	Lowry	Th	7:00-	TBA
242		Psych. & Methods for Teachers of Children from Spanish-Speaking Backgrounds	Lowry	W	4:00-	S313
262		Career Development	Staff	W	4:00-	D209
267B	6 units	Practicum: PPS & Supv. Fld. Exp.	Hwang	T	4:00-	S316
269		Seminar in Counselor Education	Morrison	M	4:00-	D209
284		Problems in Teaching the MR	Strunk	M	4:00-	S313
285		Educational Assessment of Handicapped Children	Strunk	T	4:00-	S313
296B		Seminar in Special Education: Education of the Gifted	Lane	W	4:00-	S314
296C		Seminar in Special Education: Mainstreaming--Educating the Handicapped Child in Regular Classroom	Lane-Molloy-- Nelson--Strunk	Th	4:00-	D209
369	9 units	Field Experience in PPS	Morrison	F	4:00-	D209

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